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THE  
JEWISH EXPOSITOR,  
AND  
*Friend of Israel.*

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SEPTEMBER, 1829.

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SELECT PASSAGES FROM THE RAB-  
BINICAL BOOK ZOHAR, WITH  
NOTES. BY THE REV. PROFESSOR  
A. THOLUCK.

TRANSLATED FROM THE GERMAN,  
1827.

*To the Editors of the Jewish Expositor.*

Gentlemen,

I HAVE amused a few leisure hours, in rendering into English Professor Tholuck's "Extracts from the Rabbinical Book Zohar," which that learned friend of Israel published in a small pamphlet, having the Rabbinical Hebrew, and his own German translation of it, in parallel columns.

I am not aware of any other version than his German one having ever been made of that work or any part of it; and I thought it might prove acceptable to English readers to present them with a vernacular version of the Professor's interesting little work. Your Jewish readers also, I hope, will be pleased and instructed by it.

I send you the preface and a few sections, and should you insert them in your pages, in portions, monthly, at your discretion, I shall

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endeavour to supply you with the remainder in good time.

Your's, &c.

W. A. E.

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*Preface.*

The book Zohar (i. e. Brightness) is one of the earliest works of which the Israelites boast. They relate that it is the production of R. Shimon Ben Jochai, a very learned rabbi, whom they hold in the highest veneration, styling him "The Great Light," "The Torch of Moses." This rabbi, who lived towards the close of the first century after Christ, is said to have taken refuge in a cave, from the persecution of the Romans, and during his twelve years' concealment to have composed the matter of this volume, which he subsequently communicated to his disciples, (especially R. Abba,) by whom it was reduced to writing about sixty years after the death of the learned author. This work contains striking coincidences with the Christian doctrines, both generally and individually. It is important therefore to satisfy ourselves of its authen-

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ticity, which has been controverted both by Jewish and Christian investigators. Amongst the Christian opponents of its authenticity we find the great scholars, Buxtorf, Gläser, Capellus, Morinus. But the reasons which they have assigned, in fact, prove nothing against it. They are as follows, viz. "The book contains several passages which speak too *Christianizingly*, to be at all the production of a Jew, on the contrary, they were probably interpolated by some Christian. Further, according to the testimony of Jewish authors themselves (see the book Juchasin), it was unknown until the thirteenth century. Neither the Talmud nor Maimonides (that great Jewish scholar) quoted it."

Now the mere fact, that the book contains so many Christian allusions, cannot be regarded as evidence against its authenticity, unless they cannot be explained in any other way than by the hypothesis of interpolation; whereas we can furnish a much more easy and satisfactory solution. For we find very few *purely Christian* allusions; they are, for the most part, intermixed with Jewish superstitions, or at least veiled under Old Testament figures and imagery. This circumstance leads us rather to conjecture that the author of this ancient book was a Cabbalistic Jew, who was drawn very near to Christianity by his Cabbalistic researches. It is not probable that he actually became a Christian (as asserted by Schöttgen and other literati). The few passages which are thought to prove this, are capable of another interpretation. We find no expression in the book Zohar, which we cannot parallel in those (equally Christianizing) of other Jewish theologians; for, in

fact, the whole of Christianity is discoverable in the Old Testament. If Jochai actually became a Christian, it would be difficult, on the one hand, to explain why he speaks almost invariably of the Messiah as yet to come, and entirely under the ideas which the prophets have of him, and which do not refer to the *invisible* coming of the reign of God, but of its *visible* dominion at the end of the age. Neither can we imagine, how he could continue to adhere to the Pantheistic tenets. It is every way utterly inconceivable, that a Christian of a later period should be ingenious enough to invent and capable of putting forward Christian doctrines in a Judæo-Christian garb, setting entirely aside the almost impossibility, that a Christian could falsify copies of Jewish works, especially at a time when the Hebrew and Chaldee languages were almost wholly unknown to Christians. There is more weight in the second objection, viz. the silence of Jewish authors respecting this extraordinary book. But it is generally admitted that an argument is very feeble which is drawn from silence respecting any subject, provided there be no positive reason why that subject should be mentioned. Another book, Jezira, of high repute amongst the Hebrews, is only once noticed in the Talmud; although it stands in sufficient estimation with the Jews to merit a more frequent notice. Besides, we can assign a more *positive* reason for the silence respecting the book Zohar, namely, that it contains too many Christian allusions. We know that even at the present day, though the book is generally acknowledged by the Jews, their young people are not permitted to read it, and even the elder seldom look into it. The

Jews know so well the Messianish tendencies of the work, that they have designedly expunged several passages which spoke too plainly. This is especially the case in the Amsterdam edition. But we can also adduce strong *positive* evidence for its authenticity—for instance, the Gemara (or second part of the Talmud) composed in the fifth century after Christ, distinctly states the tradition, (Tract, Schabbath, p. 33,) that Jochai composed a book during his twelve years concealment in a cave.\* Further, the Zohar mentions Heathenism as still existing; it gives the local names of towns, which in the tenth century had already perished. Finally, the language itself, which is that of the Chaldee version of the Bible, continued to be spoken only until the ninth century, after which it was displaced by the Rabbinical dialect. And as to phraseology, the coincidence between that of the Zohar and that of the New Testament is extraordinary.

It is therefore highly probable that the book Zohar belongs entirely to the period of the second century after Christ. Its authenticity is further evidenced strongly by the fact that the contents of the book itself, however peculiar, betray throughout, just such an

author as the one assigned. It presents in very obscure and uncommon metaphors, Old-Testament, New-Testament, and Oriental-Pantheistic notions. All this we can readily conceive combined in an author of that age. The Jewish theologians of those days, who devoted themselves to deep research, had almost all formed for themselves out of the Old Testament, a system which asserted the emanation of all things from God, and is thus far Pantheistic. Moreover, these ancient theologians were liberal-minded, and did not deny, for polemic reasons, the Messianish tendency of several passages. Thus its intermixtures are explicable from the very character of the deep theologians of that age. Its obscurity may have been occasioned, not only by the multiplicity of ideas, but by the desire not to excite suspicion. It is said in one passage, that Jochai was thrown into prison, on account of his doctrine of the prophecies, and of the resurrection of Messiah, son of Ephraim! This circumstance shews that the author had in fact already awakened suspicion amongst the Jews, and had cogent reasons for delivering his opinions obscurely.

We have here given only a selection of remarkable passages, which had already been collected by Sommer, a learned Christian. They are such as coincide most strikingly with the Christian doctrines. Protestant missionaries to the Jews may avail themselves of these extracts, partly to obtain a deeper insight into the old Rabbinical tenets; partly to convince the Israelites, that much of what they revile in Christianity, has al-

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\* On referring to the *Labia Dormientium*, or Catalogue of deceased Authors, by Rabbi Shabsi of Prague, (Amst. 5440.) (1680, A. D.) 4to., p. 21, No. 10, I find it stated that Rabbi Shim'on the son of Jouchoe, and his son Rabbi Eleazar, studied in a cave thirteen years, and produced a great work משאת גמל "a camel's burthen," and that the pupils of his pupils found a few pages, and edited this book sixty years after his death. (See *Bibl. Sussex.*, vol. 1. part i. p. 22.)—[W. A. E.]

ready been taught by their earliest and almost sainted rabbies. Students in Christian theology will find themselves, in consequence of the reduced price of this book, (the printing of which has been defrayed by the London Society,) placed in a situation to command an accurate view of a department of theological science, hitherto much neglected, and to obtain in those extracts many confirmations of Evangelical truth.

Considerable pains have been taken to give a correct translation, but such is the obscurity of the original, that perfect accuracy in some passages is unattainable. The notes are not intended for learned readers, else there might have been added a vast number of dogmatic, historico-dogmatic, critical and philological remarks, in which respect the scholar in oriental literature and language will find those extracts richly productive.

May the Lord of the Church accompany these pages with a blessing, that through their means, new weapons may be furnished to the valuable missionaries to the house of Israel! that many children of Abraham, may be thereby enlightened, and many Christian divines more stimulated to the study of Israelite authors, and the diffusion of Christian knowledge amongst that nation!

Above all,—may the children of Israel who read these pages, earnestly remember that the conviction which may result from thence to their understandings, is not enough!—but rather, that such intellectual conviction ought to lead them to a deeper study of their hearts, their transgressions, and misdeeds—that they may

sincerely join in that prayer of David (Ps. li. 12.)—"Create in me a clean heart, O God, and renew a right spirit within me!"

לב טהור ברא-לי אלהים  
וְרוּחַ נְכוֹן הַדָּשׁ בְּקִרְבִּי:

A. THOLUCK.

Berlin, July 1824.

ZECHARIAH'S PROPHETIC VIEW OF  
THE MESSIAH'S KINGDOM AS DIF-  
FERENTLY INTERPRETED BY A  
CHRISTIAN AND A JEW, &c.

(Continued from page 288.)

NOTES TO CHAPTER XII.

Verse 2. וגם על יהודה יהיה  
במצור על ירושלם

*When they shall be in the siege both against Judah and against Jerusalem.*

Such is the translation in our version, a sense which can in no way be extorted from the words of the text, as every Hebraist must be well aware. The Jew, by inserting the relative *who*, as understood after the word Judah, renders the passage thus,

*And also upon Judah, who shall be in the siege against Jerusalem.*

This is certainly no violation of the text, as the relative pronoun is often understood in Hebrew. But still I hold it to be a rule not to insert a relative unless the sense requires it, and I see no such necessity here, as either of the preceding nominatives, namely, *the burden of the prophecy*, or *the cup of trembling*, may govern the verb, *shall be*, and thus we have, as I have rendered it, *and also upon Judah it shall be, in the siege against Jerusalem*; by which I understand



*the burden shall be upon Judah also.*

Verse 3. אשים את ירושלם  
אבן מעמסה לכל העמים

*I will make Jerusalem a burden stone for all people.*

Here the Jew may probably ask, How can Jerusalem, in the spiritual sense, as signifying true religion, become a burden stone, or a cup of confusion to the heathen? I answer, in every way. In the first place, by frustrating, as it did, all their efforts to suppress and extinguish it;—in the next place, by its opposing and outraging all their worldly feelings, condemning their pride, and teaching humility, requiring them to receive their religion from one whom they despised as the most degraded of human beings, a crucified malefactor;—and, lastly, by stultifying all their previous notions, enjoining the restraint and control of the passions, instead of which their religion sanctified their indulgence as an act of devotion. Thus was Christianity, in every way, a cup of confusion, and a stumbling-stone to the heathen nations.

But against the spiritual exposition of the Old and New Jerusalem, as symbolizing the Old and New Covenant, the Jew may, perhaps, further object, that he was never taught to look for a New Covenant, and that he finds no intimation of it in the Prophets. This being a question of fact, rather than of reasoning, we must look to the Scriptures for the answer.

Without enumerating the many intimations of the sacrifices and ceremonies of the Old Covenant, not being *intrinsically* acceptable to God, but of less estimation than the attributes of moral excellence,

we find the following direct declarations of a New Covenant to be established at the Messiah's coming, who is symbolically styled, *My servant David*. Thus in Isa. lv. 3, we find, *Incline thine ear and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David*. Ezekiel also says, chap. xxxiv. 24, *And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it; and I will make with them a covenant of peace, &c.* And again in chap. xxxvii. 26, he says, *Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them and multiply them, and I will set my sanctuary in the midst of them for evermore*. But Jeremiah still more expressly declares the superseding of the Old, and the substitution of the New Covenant; while he describes the latter in terms equivalent to those used by Christ himself, "The kingdom of God is within you." Thus Jer. xxxi. 31. *Behold the days come, saith the Lord, that I will make a New Covenant with the house of Israel, and with the house of Judah. Not according to the Covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt, which my Covenant they brake, although I was an husband to them, saith the Lord. But this shall be the Covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people.*

Here we have clear intimation of a new law superseding the old,

the spiritual nature of the new being contrasted with the ceremonial of the old, by its being written in the heart, while the stress laid by all upon its everlasting duration, implies that the one preceding it was only meant to be temporal.

Verse 5. ואמרו אלפי יהודה  
בלבם אמצה לי יושבי ירושלם  
ביהוה צבאות אלהיהם

*And the Governors of Judah shall say in their hearts, the inhabitants of Jerusalem shall be my strength in the Lord of hosts their God.*

"This text," says Dr. Blaney, "has been supposed corrupt, and many attempts made to amend it. But without any alteration, it well expresses the sentiments of the men of Judah, concerning the interest they had in the safety of Jerusalem and its inhabitants, on which their own safety and security depended in a great degree," &c. I fully agree with Dr. Blaney in the literal meaning of the words, which involves no difficulty; but in looking beyond the literal, to the symbolical and spiritual sense, considerable difficulty appears. A different solution from that I have offered at first occurred to me, which is this, that as *Judah* means the earliest converts to Christianity, these being evidently contrasted with the inhabitants of Jerusalem, who were subsequently saved, the latter might mean the yet unconverted Jews. Upon this view, the anxiety of Christians for the conversion of the Jews, would appear to be the subject intimated in the verse before us; and as this idea may occur to others as it did to myself, I think it right to state my reasons for relinquishing it. One objection to this view is, that in verse 10, the *unconverted Jews*, if they

be the inhabitants of Jerusalem, would here mourn the crucified Saviour, which would be a complete solecism. Another objection is, that the abolition of idolatry in the next chapter, instead of being represented as opening the way for the admission of the Pagans to Christianity, which it certainly did, would then be represented as opening the way to the conversion of the Jews, which it certainly did not, but rather had a contrary effect, as history declares. And, lastly, upon this view, the corruption of Christianity, leading to the loss of the spiritual Jerusalem, mentioned at the beginning of chap. xiv., instead of being ascribed to the Gentile church, would thus appear to be the work of the Jews, either of those more recently converted to Christianity, or of those still unconverted, both of which would be alike unreasonable. Such are the reasons which led me to reject that view, and adopt the one proposed in the text. With respect to the house of David, as signifying the Jewish converts who embraced Christianity subsequent to the Apostolic age, those objections do not apply.

Verse 10. והביטו אלי את  
אשר דקרו

*And they shall look upon me whom they have pierced.*

Blaney considers the *אלי*, as simply a preposition, not a compound of *אל* with the affix pronoun *י*, the antecedent to *אשר*, being understood, and renders the passage thus, *They shall look towards him whom they pierced.*

The Jew argues from the change of person, that our version cannot

be right, and he renders it, *They shall look to me concerning him whom they pierced.*

In whatever way the passage be rendered, no doubt can remain in the mind of the Christian that Christ, who was pierced, is the person here alluded to; and this is the only point material to the present exposition. That the Jew should admit this, is not to be expected.

### *The Rabbi's Exposition.*

#### CHAPTER XII.

In the remaining chapters, I shall merely point out those parts in which the construction of the original is, or may be, different from that of the English version, as there seems no occasion to notice those passages where they both agree.

Verse 2. *Behold I will make Jerusalem a cup of confusion unto all the people round about, and also upon Judah, who will be in the siege against Jerusalem.*

By this it appears that Judah, namely, those who will be without the city, will likewise be greatly confused at their being compelled by the other nations to take part in the siege, and fight against their brethren.

Verse 10. *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look unto me (concerning) whom they have pierced, and they shall mourn for him, &c.*

The change of person clearly proves, that it is not he who was pierced, to whom they will look; but it must be considered as if it were **והביטו על אשר דקרו**, or **אלי על את אשר דקרו**, particles are well known to be

frequently omitted or exchanged. This may either allude to those who had been formerly slain for their bold admonitions and warnings; or to those who will hereafter be slain in battle.

They who apply this to the Christian Messiah, have another difficulty to solve, besides the one above mentioned, and that is, to explain how a death is to be lamented, which, as they believe, was indispensable to the salvation of so many myriads of souls. And further, it may be asked, if it was the especial will of God that this should be so accomplished, how could the perpetrators of his death avoid it? And, lastly, what cause had the house of David, comprising the Messiah himself, to supplicate for mercy on account of his death, in which they, being his own family, had surely no share?

Ver. 8. **ובית דוד כאלהים** cannot mean, *and the house of David shall be as God*, but only as a powerful being, *as the Angel of the Lord before them*. The witch of Endor, who saw **אלהים** ascending out of the earth, surely did not mean to say that it was God. And in many other passages we find **אלהים** applied to mortals as well as to God.

In answer to the difficulties proposed by the Jew, the Christian may say, that he does not mourn the death of Christ, but the sins that required such a sacrifice; and as to the free agency of those who crucified him, he will say, that God's seeing fit sometimes to employ the wicked in accomplishing his purposes, does not imply that he first makes them wicked for the

purpose. When was there ever a time, that none could be found in Israel who were ready to slay the prophets? And as to the difficulty in the text of verse 10, it is one of the Jews' own creating, as the Christian finds none in receiving it as it stands without even the proposed alteration, an alteration admitted, but not proposed by him. The only remaining objection, which regards the house of David, has been anticipated and answered in the interpretation of verse 7.

(To be continued.)

BIBLIOTHECA SUSSEXIANA.

No. IX.

BIOGRAPHY.

No. 12.—*Sebastian Castalio, or Castello.*

Sebastian Castalio, or Castello, was born in 1515, according to some authors, in Dauphiny; but according to others, in Savoy. Chatillon has been mentioned as the place of his birth, by Spohn, and Leti. He is said to have been so highly esteemed by Calvin, that, during a stay he made at Strasburgh in 1540 and 1541, he lodged him for some days at his house, and procured for him a regent's place in the college of Geneva. From this place he was obliged to withdraw in 1544, in consequence of the peculiar opinions he held concerning Solomon's Song, and Christ's descent into hell. From Geneva he went to Basil, where he was made Greek professor, and remained there until his death, on Dec. 29, 1563. He died in extreme poverty. From the opinions he entertained on predestination and some other subjects, he lost the friendship of Calvin, who, with Beza, reviled him in every possible

manner. Besides the version of the Bible, he published Sacred Dialogues; a translation of the Sibylline verses, into Latin heroic verse, and the books of Moses into Latin prose, with notes. He published also a Greek poem on the life of John the Baptist, and a paraphrase on the prophecy of Jonah. He also translated some passages of Homer, and some books of Xenophon and St. Cyril. He likewise translated into Latin several treatises of Bernardin Ochino. He was an able Latin, Greek, and Hebrew scholar; and it is to be lamented that his talents were employed upon those subjects only for which he was ill calculated. The admission of passages and expressions from profane authors in the book of Holy Writ, cannot be too much reprehended.\*

No. 13.—*Robert Bellarmin.*

Robert Bellarmin, one of the most celebrated controversial writers of his day, was an Italian jesuit, and was born at Monte Pulsiano in Tuscany, in 1442. His mother was sister to Pope Marcellus II. He entered the Society of the Jesuits at eighteen years of age, and displayed such powers, that he was permitted to preach before he had received orders of priesthood, which he obtained from Jansenius, Bishop of Ghent; after which he was advanced to the chair of theology, at Louvain. He resided in the Low Countries for seven years, and then went to Italy, and delivered lectures at Rome on points of controversy. Sixtus V. appointed him to accompany his legate into France, in 1590. Clement VIII.

\* Moreri, Blount, Chalmers.

raised him to the Cardinalate in 1599, saying, "We choose him, because the church of God does not possess his equal in learning." He was shortly after made Archbishop of Capua, the duties of which station he fulfilled for four years, when Pope Paul V. summoned him to be near his own person. Ecclesiastical affairs wholly engrossed his attention till 1621, when finding his health declining, he left the Vatican, and retired to the Jesuits' college, and died on the 17th September of the same year, aged seventy-nine years. It appeared on the day of his funeral (says Chalmers) that he was regarded as a saint, and the Swiss Guards belonging to the Pope were obliged to be placed round his coffin, in order to keep off the crowd which pressed to touch and kiss the body; but they could not prevent every thing he made use of from being carried away as venerable relics. He was certainly a most zealous, constant, and distinguished defender of the church and court of Rome, and held the holy father as the "absolute monarch of the universal church, the indirect master of crowns and kings, the source of all ecclesiastical jurisdiction, and the infallible judge of faith, superior even to general councils." He was the author of numerous works, but his "Body of Controversy" is the most celebrated, and has been frequently printed.\*

No. 14.—*Aldus Pius Manutius.*

Aldus Pius Manutius, the projector and editor of a valuable edition of the LXX., was born either in 1446 or 1447, at a little town called Bassiano, in the duchy

of Sermonetta, in the vicinity of the Pontine Marshes. In the *The-saurus Cornucopiæ*, 1496, and in the first and second volumes of the works of Aristotle, 1495-97, he styles himself Manutius Bassianus, but in others, as in the Bible just described, Manutius Romanus. Aldus studied under the most eminent professors at Rome, and acquired very great classical and grammatical knowledge. "He combined the lights of the scholar with the industry of the mechanic," and gave to the world no less than twenty-eight first editions of Greek classics, besides editions of almost every Greek and Latin author of celebrity. We have already noticed\* the specimen of a page of an intended Polyglott Bible, in Hebrew, Greek, and Latin, projected by Aldus, and preserved in the Royal Library at Paris. His printing-office was established at Venice in 1488. He was the inventor of the Italic or cursive type, with the view of abolishing the abbreviations so numerous in books at that period, without adding to the bulk of the volume. His types (notwithstanding he had obtained a patent for their exclusive use) have been imitated, and many spurious and incorrect editions have at different times issued from other presses. The type is said to have been made in imitation of the hand-writing of the celebrated Petrarch, and was cut by Francesco of Bologna, about the year 1500. The Virgil of 1501 is the first book printed in this character. Aldus was also the author of a Latin Grammar, a Greek Dictionary, and other works. He translated many of the Greek classics into the Latin language, and

\* *Nouv. Dic. Hist.*, Chalmers, Townley.  
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\* Page 108.

edited a vast number of important works. He had assembled in his house many very learned men, and he maintained correspondence with the chief literati of his time. He delivered a course of lectures on the best Greek and Roman authors, to a numerous class of students. He had the care of the education of Albertus Pius, one of the princes of Carpi, from which circumstance he took the name of Pius, in addition to that of Aldus Manutius. Aldus is a contraction of Theobaldus. He died in 1515.\*

No. 15.—*John Le Clerc.*

John Le Clerc, who has been styled "an universal scholar," was born at Geneva, March 19th, 1657. After ten years' attendance at a grammar school, he was placed under M. Chouet, to study philosophy, the belles-lettres, and the elements of the Hebrew tongue. At nineteen years of age he began to study divinity, under Philip Mestrezat, Francis Turretin, and Lewis Troughin, whose lectures he attended for upwards of two years. In 1679, he was ordained, with the general applause of his examiners. Meeting with the works of Curcellæus, his great uncle by his father's side, he became so convinced that the remonstrants had the better of the argument against all other Protestants, that he resolved to leave both his own country and France, where the contrary principles were professed. At Saumur, a Protestant university, he read the works of Episcopius, and began to make notes and observations on the Old Testament. These were afterwards

used by him in his Commentaries. At Saumur he was conjectured to be the author of a work, entitled, "Liberii de sancto amore, epistolæ theologicæ, in quibus varii scholasticorum errores castigantur." This work consists of eleven theological epistles, in which the errors of the schoolmen are corrected. He never owned this book; but it is not improbable that the free opinions in it, respecting the doctrine of the Trinity, induced him to conceal his name. In 1682 he visited England, and acquired a knowledge of the English language. He went to Holland, accompanied by the celebrated Gregorio Leti, whose daughter he afterwards married. At Amsterdam he formed an intimacy with Limborch, to whom, it is said, he discovered his real sentiments respecting the remonstrants in the United Provinces, and with whom he was in strict friendship until the death of that distinguished man. He returned to Geneva; but unable to dissemble his opinions, he soon found it prudent to withdraw to Holland. In 1684 he was admitted professor of philosophy, the Hebrew tongue, and polite literature, to the school of remonstrants at Amsterdam. His publications were most numerous: theological, classical, historical, and philosophical. A compendious statement of his works may be seen in his life in Chalmer's Biographical Dictionary, (vol. ix.) from which this short account has been abstracted. The Bibliotheque Universelle, the Bibliotheque Choisée, and the Bibliotheque Ancienne et Moderne, are very valuable and useful works, abounding with information of every kind, and well deserve a place in every library. From these, it is said, Dr. Jortin

\* Chalmer's Biog. Dict., Rououard Annales de l'Imprimerie des Alde.

drew his materials for the *Life of Erasmus*. Le Clerc was also engaged in many controversies occasioned by his publications, which it is not necessary here to notice. The latter part of his life was passed in a very melancholy condition. Although engaged in most laborious and anxious undertakings, he had preserved a good state of health until the year 1728, when he was seized with a fever and palsy, which deprived him of speech, and almost of memory. The malady increased daily; and after spending the last six years of his life with little or no understanding, he died Jan. 8, 1736, in his seventy-ninth year.

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LETTERS TO JEWISH CHILDREN.

No. XI.

March 3.

My dear Boys,

AFTER the ten commandments, God was pleased to give the Israelites a great many laws concerning religious worship, and the government of the nation. I am not going to repeat them; but just to shew you a few instances how plainly Jesus Christ was set forth in these things.

Observe the twenty-third of Exodus, 20th verse, God says he sends an Angel before them; and of this Angel we are told that the name of God is in Him, and that he is to be obeyed in all things. Surely this Angel must be Christ; for God's name is in Him, and no created being has power to forgive sins or to prevent their being forgiven. It was the Lord Jesus himself, though unseen, who led your fathers through the wilderness, and brought them to Canaan, and watched over them.

The Lord called Moses up into the mount, after suffering Aaron,

Nadab, Abihu, and seventy of the elders of Israel to have a near sight of his great glory; and gave him directions how to make the tabernacle for public worship, in which we find many things to bring the Gospel to our minds: but I should have mentioned that before this, Moses had written in a book the words of the law already given to Israel, and read it to the people, sprinkling both them and the book, and the altar with the blood of sacrifice, to show that without the shedding of the blood of the great sacrifice which was to come, Jesus Christ, there could be no covenant, agreement, or concern between a holy God and sinful men.

The tabernacle was itself a type of Christ. God said, "Let them make me a sanctuary that I may dwell amongst them." In Jesus Christ dwelt all the fulness of the Godhead bodily; and He was among men in the likeness of sinful flesh, as the sanctuary or tabernacle was among the Israelites in the wilderness. The ark too was a beautiful type of Christ, made of wood not liable to rot,—like the body of our Lord that saw no corruption—it contained the law, as Christ had the law in his heart, and entirely fulfilled it—it held also a pot of the manna with which the Israelites were fed; and so, in Christ, we have the living bread on which our souls must feed while we pass through the wilderness of this world. Above the ark was the mercy-seat, from which God spoke to those who sought Him there, and His glory rested upon it: so, it is only by coming to Christ that we can approach near to God, and offer up our prayers, and receive a gracious answer, and behold the glory of his everlasting love.

The curtains of the tabernacle were exceedingly rich, precious, beautiful, and splendid; but they were covered without, by coarse curtains of goat's hair, so that a person looking on the outside would probably despise the mean appearance, and search no farther; but those who had been within knew how glorious and costly the place was. So Christ came to the world in the form of a poor mean man, and was despised and rejected. His doctrine is humble; and no grandeur or outward beauty is commanded to appear in His service: but in Christ is all the glory of God—in His doctrine is eternal life—in His service is more true honour than a kingly crown can give. Those who know the religion of the Gospel, know it to be above all price, full of the riches of heaven; those who despise it for its simplicity, little think what treasures they overlook.

The ark and the mercy-seat were concealed by a veil that completely hid them, and prevented the people from approaching. Sin, like this veil, hides the gracious presence of God from man, and forbids him to come nigh: but at the death of Christ this veil was rent in twain from top to bottom, shewing that the way was open for all who would draw near in His name, and seek the face of our heavenly Father. I could point out a great many other things, likewise shewing how clearly the person of the Lord Jesus was set forth in this tabernacle, but it would take up too much room here; and I am sure you will perceive enough in what is already said, to convince you that it was so intended to keep every Israelite in mind of Him who was to come.

A great many sacrifices were commanded to be offered; not that God has any pleasure in the death of his creatures—not that he will eat bull's flesh or drink the blood of goats, but to remind the people constantly that without shedding of blood there is no remission (or forgiveness) of sins; and that if God had not always respect unto the shedding of Christ's blood, we could none of us dare to approach Him. It is remarkable that besides all other sacrifices, a lamb was to be slain every morning, and another lamb every evening, all the year round, every day without fail; and a solemn offering made of it. This was to be done at the door of the tabernacle; and as long as it continued to be done God would meet with his people, and bless them, and be their God. But now the daily sacrifice is taken away—for the great sacrifice, the Lamb of God, is slain, and the blood of beasts must no more be shed as a type; and, alas! God no longer meets his people Israel at the door of the tabernacle, to sanctify and to bless them; for they will not behold the Lamb of God which taketh away the sin of the world; and therefore the glory is departed from Israel, and God turns away when they cry unto him.

Pray that He may return and have mercy upon your nation; pray that they may come to Christ and have life.

There was a sin-offering appointed for those who sinned through ignorance. This shews us how hateful ALL sin is to God. Well might David cry, "Who can tell how oft he offendeth; cleanse thou me from my secret faults." This offering was a bullock; the elders of the people put their



hands upon his head, as if removing to him the sin of Israel; the bullock was then killed, and carried without the camp to be burnt; his blood having been sprinkled before the veil of the sanctuary. Now this was remarkably fulfilled in the Lord Jesus, who was made a sacrifice for the sin of all his people, and was taken without the gates of Jerusalem to suffer, as the body of the offering was burnt without the camp; and, believing in Him, if the Jews cast out your name as evil, and persecute you, you must be ready, my dear boys, to submit to all shame and reproach, and to go out, like Christ, meekly, patiently, and praying for your enemies.

For cleansing a place polluted by leprosy, a remarkable order was given; two birds were to be taken, one to be killed over running water, and the other bird to be dipped in the blood of its fellow, and in the water, and to go free. Is not this a beautiful picture of our redemption? Christ appeared as one of us; as a man among men; he was slain, and blood and water flowed from his wound. The sinner, dipped in the atoning blood of Christ, washed in the water of regeneration, is set at liberty, and may fly towards heaven; the leprosy of sin being cleansed, and the pollution removed by this precious blood-shedding.

One more instance I must mention. There was a solemn atonement to be offered every year for

the people, in which all their sins were confessed over the head of a goat, which was then led away into the wilderness, to be no more heard of, as if bearing away the sins of the people. Thus Christ bare our sins in his own body on the tree; and took away the handwriting that was against us, nailing it to his cross. In this atonement too, there was blood shed; for while one goat was thus sent away, another goat and a bullock were sacrificed. One goat was for the Lord, the other for the people. Christ appears both in one. His blood was shed to appease the justice of God; and at the same time he took away the sin of the world.

I have brought all these things together, (though they were not commanded all at one time,) to avoid interrupting the history. In my next letter, I must go back to the time when Moses was in the Mount with God; and tell you how your fathers behaved after seeing the awful sight of Mount Sinai, and hearing the voice of the Most High.

Meantime, my dear boys, think on what you have been told, respecting the sacrifices; and confess that those who really believe the writings of Moses must believe in Jesus Christ.

May the Lord enlighten your minds, and shew you his glory!  
So prays,

Your affectionate friend,

CHARLOTTE ELIZABETH.



## NOTICE OF NEW PUBLICATIONS.

*Jesus the Messiah; or the Old Testament Prophecies fulfilled in the New Testament Scriptures.* By a Lady.

WE have recently had this little work recommended to our notice, a recommendation with which we did not hesitate to comply, as the title of the book at once operated as a passport to the pages of the Jewish Expositor. We have perused it with satisfaction, and readily introduce it to the attention of our readers. It is written in a truly Christian spirit, the style is chaste and simple, and the knowledge of Scripture manifested in it, is very creditable to its authoress. The object of the work is to shew the exact fulfilment of those prophecies which related to the first advent of the Messiah, in Jesus of Nazareth. This in general is well done, though in one or two instances, (such as Zechariah xiv. in the 66th page of the work,) passages are applied to the first advent of Messiah, which unquestionably relate to his second coming. The book is chiefly designed and adapted to establish and comfort the believing Christian; but there is, nevertheless, much in it, which may be useful to the candid Jewish inquirer. As a specimen of its contents, we insert the comment on that sublime prediction of the Messiah, found in Isa. ix. 6, 7.

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.”

These words, like numerous other passages in the word of God, are far

too sublime to be attached to a mere creature; at the same time, they certainly express ideas which cannot be attributed to Deity. “Unto us a child is born, unto us a son is given,” is language improper to be applied to Godhead, while the Mighty God, the Everlasting Father, are titles too God-like to belong to humanity. In what light are we to view them, if not as descriptive of the person of the God-man, Christ Jesus! To whom but the Messiah, are we to apply this, and the many expressions of a similar kind, which we find so profusely scattered through the sacred volume? It is to the wonderful person of the Messiah, God united to the man Christ Jesus, that we direct our thoughts, as the glorious object presented to the faith of the patriarchs and ancient Israel of God. To him give all the prophets witness. All the types prefigure him. All the shadows are designed to represent him, the substance. He is exhibited to our view in a variety of characters, relations, and offices: and is not God and man, united in one complex person, clearly revealed in this prophecy? Let us apply it to Jesus:—Unto us a child is born, unto us a son is given. Behold him! a babe at Bethlehem, subject to all the wants, weakness and helplessness connected with a state of infancy and childhood; such was the holy child Jesus. Unto us a son is given, who is acknowledged to be of David’s royal line; yet this son of humanity, is also declared to be the only begotten Son of God, a Son who is the brightness of his Father’s glory, and the express image of his person. But this Son is not given as a Saviour to fallen angels; they are passed by, although possessed of faculties and powers, far superior to the sons of earth; “God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.” Yes, Christ is the gift of God, and the richest, God could bestow; he parted with the choicest jewel in the treasury

of heaven; and God has not such another son to give, even if the redemption of ten thousand worlds required it. How amazing the love that could prompt *even* God, to deliver up such a son; a son, in whom he declared himself always well pleased; a son whom all the angels of God are commanded to worship; yet he was given up to shame, reproach, and sufferings; yea, his Father became the chief executioner. "It pleased the Father to bruise him, and put him to shame." Well might the prophet exclaim, "Wonder, O heaven! and be astonished, O earth!" Jesus declared that, as the Son of man, all power in heaven and earth was given to him; and surely the government ought to be on his shoulders, for who so fit to manage all, as he who is the Wonderful Counsellor? he who, from all eternity, knew the plans and counsels of Jehovah, and with whom he concerted and contrived the creation and redemption of man? and was it not between the Father and this Son, that the council of peace was settled and established, and is it not "a covenant well ordered in all things and sure," and does not that part of it published to us in the written word, proclaim it the work of a Wonderful Counsellor? He indeed is wonderful, both in his person and work: the wonders of his love are here past finding out; the wonders of his grace are now unsearchable, and it is reserved for an eternity to discover all the mysteries in the Wonderful Person of the God-man, Christ Jesus, which are here incomprehensible.

Are we not told that the child born, the son given, is the mighty God? which must surely mean, that the same divine essence dwells in the Father and the Son; that it is one true and essential Godhead, dwelling in the person of the Father, Son, and Spirit; not that they are three Gods, but three distinct persons, constituting one Godhead?—(Does not the body and spirit form one man?) Is not the Son declared equal to the Father as touching his Godhead? Are not their names more descriptive of the relations they sustain in the scheme of Redemption, than indicative of any

superiority or inferiority in their essence, or Godhead? Is it not the second person in the glorious Trinity, who has taken the human nature into union with his divine person? And are not God and man united in the complex person of Jesus of Nazareth, Israel's long promised and expected Messiah? His humanity is fully proved by his birth, life, and death; and his Deity is fully attested in the strongest language; for to whom the names, titles, attributes, works and prerogatives of God are ascribed, and declared to belong, surely, He must be the true God; and we have only to search the sacred record of truth, and we shall find ascribed to him, all the distinguishing names and titles of God.

Here follow a long list of Scripture references in proof of the Divinity of Christ.

Is not God represented in his word, as highly jealous of his honour? and has he not solemnly declared, that he will not give his glory to another? Then, if Christ is not equal to the Lord of Hosts, whence is it, that the great God does allow, and sanction, his distinguishing names, titles, attributes and works, to be ascribed to Jesus? Can we imagine God to be unmindful of his own honour, or so unkind to his creatures, as to permit those names so descriptive of Deity, to be applied to any mere creature, however superior, or exalted? Has he not pronounced an awful curse on those who worship any but the true God? Can we suppose the blessed God so inattentive to the happiness of his creatures, as to suffer in his revealed word, language so strikingly calculated to lead men into a belief of the Deity of Jesus, if in fact he was not God? No, the God of Truth does not trifle thus with the children of men. He has set all the great and fundamental doctrines of the Gospel in the fore-ground; all truths that are essential to be known in order to salvation, are written as with a sunbeam; the Deity of Jesus, foremost of the whole, is so plain, "that he who runs may read," and the "way-faring man,

though a fool, cannot err therein." It does not require superior intellectual powers or attainments, to learn that Jesus is the Christ of God; but it does require art and skill in criticism, to give any other sense to the word of God. There are persons, who deny the Godhead of Jesus, and yet acknowledge him a being of exalted virtue, and a model of perfection, worthy of imitation. But do they not, in robbing him of Deity, destroy all his claim to our attention? in fact do they not make him an impostor and deceiver? Do they not, with the Jews, raise the cry of blasphemy against him? and bring him under the curse and punishment pronounced by the eternal and unchangeable Jehovah, against every blasphemer? Do we not hear Jesus saying—I and my Father are one; the Father dwelleth in me, and I in him; he that hath seen me, hath seen the Father also? And did he not command all men, to honour the Son, even as they honour the Father? Did he not declare himself equal to the Father, and did not the Jews so understand him, when they took up stones to stone him, because he being man, made himself equal with God? Yes, Jesus proclaimed his Godhead; he allowed and permitted religious worship to be paid him; in truth, he claimed all the belief and honours due to Deity. Surely then, if he is not God, he has forfeited all claim to our regard and veneration, and appears as a false prophet and teacher; but the mind shudders at imputing deception there. Blessed Jesus I may I, with Thomas, acknowledge thee, from a full conviction of thy Divinity, to be my Lord and my God. Thou hast declared thyself to be the Son of God with power, by thy resurrection from the dead. Hail! thou Wonderful Counsellor, thou Mighty God, thou Everlasting Father; thou who didst from eternity engage to be the Father and head of thy Church; thou who art the second Adam, the Lord from heaven; thou who watchest over thy Church with more than fatherly care; who suppliest all their wants, healest all their diseases, and who, in love, dost "chasten

every son whom thou receivest," and wilt at the last great day, present thyself with them to the Father, saying, "Behold I and the children whom thou hast given me!" Yes, thou art the everlasting Father, the Prince of Peace; and who so calculated to make peace between God and man, as he in whose person they are both united? He has peace to make between heaven and earth. He can know and satisfy the honour of God, for he is God; he can feel the wants and sorrows of man, for he is "bone of our bone, and flesh of our flesh." When he entered our world, was there not a proclamation of peace on earth, and good will to man? Yes, for the Prince of Peace was come, to make peace and reconciliation, by the blood of his cross! He is a successful Peace-maker; he is, in fact, the only Mediator between God and man; nor is he yet weary of his office, but ever liveth to make intercession for us. Hail! thou Prince of Peace! Did not this glorious Mediator love to manifest himself in that character to the Church, from the earliest ages of the world? Did he not honour many of the patriarchs and prophets with a display of his person? Was it not the Messiah, who appeared to the Old Testament saints? Has he not ever been the only visible image of the invisible God? Are we not told that no man hath seen the Father, save the only begotten of the Father, who came down from heaven? Do we not find an opinion generally prevalent amongst the ancient Jews, that no man could see the face of God, and live? Moses, and the assembled multitude at Mount Sinai, were of this opinion. Isaiah exclaimed, "Wo is me, I am undone, for I have seen the King, the Lord of hosts." Manoah, Ezekiel, Daniel, Amos, and the other ancient worthies to whom God appeared, were filled with the same awful apprehensions. Is it not more than probable, that God, in the person of the Father, has ever been invisible to the inhabitants of earth? Would not the true majesty, and splendour of Godhead be more than man in his present state could bear? Might not the sight of unclouded Deity destroy a body of flesh?

Are not all those passages where the great God is said to appear and converse with his creatures, more applicable to the God-man, Christ Jesus, than to the first person of the sacred Trinity? Is it not more becoming him, who, in after ages, was to take on him a body of flesh and blood, to appear as man, than that God the Father should do so? Were not the three men who appeared to Abraham in the plains of Mamre, as he sat at his tent door, in the heat of the day, this Messiah God-man, attended by two angels; and were not the two angels sent forward to destroy Sodom, while the Lord tarried behind to hear the intercession of Abraham, for that devoted city? Was not the same glorious personage the man with whom Jacob wrestled, when he is said to have had power with God and to have prevailed? Was he not *that* Angel of God's presence, who led the children of Israel into Canaan, of whom God said, "beware of him, and obey his voice, provoke him not, for he will not pardon your transgressions; for my name is in him?" Did he not also appear to Joshua, as Captain of the Lord's hosts? Did he not in vision appear in the same form to Ezekiel and Daniel, as he afterwards did to John, in the Isle of Patmos? And are not all the other passages, of a similar kind, equally applicable to the Christ of God? Can we not enter into the prophet's meaning, and set our seal to the glorious truth, that "unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace?"

We will further present our readers with the appropriate remarks of the authoress on the Prophecy of Haggai, regarding the second temple.

"And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The glory of

this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts."—Haggai ii. 7, 9.

Haggai prophesied at that period of the Church's history, when, after the return from the Babylonish captivity, the Jews built the second temple: on which occasion, we are told the young men shouted for joy; but the old men wept, for they had seen the glory of the former house, in comparison with which, the second was nothing. But the Lord commissioned Haggai to inform them, for their comfort, that the glory of the latter house should be greater than of the former. It appears by the descriptions given us of the temple built by Solomon, that it surpassed in grandeur and magnificence all other buildings, which in any age have appeared to astonish and delight the world. It has never been equalled, either as it respects the grandeur of the design, or the richness of its internal decorations; a great part was overlaid with pure gold. But these were not the most glorious distinctions of the former house. It contained the Ark, with the mercy-seat and cherubim; the Urim and Thummim, the spirit of prophecy, the holy fire, and the Shechinah, or Divine Presence. The Jews themselves must confess that the second temple was destitute of these five signs, which so eminently distinguished the first house. We hear nothing of them after the Babylonish captivity. Well might the old men weep, for Ichabod (the glory is departed) might with much propriety, have been written on the walls of their newly-erected temple. It was afterwards considerably injured during the wars, but was repaired and beautified by Herod; yet none, when speaking of the splendour of the temple, can allow it to bear any comparison with the one built by Solomon: yet the Lord hath said, "the glory of the latter house should be greater than of the former;" and God is not unmindful of his promises, nor has he ever neglected to fulfil them. We will therefore endeavour to discover

if this has not been accomplished. We observe, that the Lord would first "shake all nations; and the desire of all nations should come;" and then "would he fill the house with glory." This promise was made shortly after the return of the Jews from Babylon; which kingdom had been shaken to its centre, as were also in succession the kingdoms of Persia and Greece. The thrones and power of their kings had been subverted, the nations almost annihilated; and Rome was the mistress of the world, when Jesus, the "desire of all nations," appeared. Perhaps it may be said, that few nations had even heard of the promised Messiah, and still fewer desired his coming. But do not the guilty sigh for pardon, the captives for liberty, the oppressed for a deliverer? does not the debtor need a surety; the weary and heavy laden rest; the diseased a physician; the young a guide; the aged a support; the distressed a comforter; the hungry food; the thirsty water; the ignorant an instructor; and the wanderer shelter? That these things are desired by all people and nations none can deny; but it is in Christ alone we can find a supply for all our spiritual wants, and a remedy for these, and a long list of unmentioned ills. In Jesus there is a fulness to supply all our need. He has pardon for the guilty, "liberty for the captive;" he is the "surety" of the debtor, and the "physician" of the sin-sick soul; he will be a guide to youth, and "even to hoar hairs he will be with them;" he is the "water of life," and the "bread that cometh down from heaven;" his "flesh is meat indeed," and his "blood drink indeed;" he will teach the ignorant wisdom, and "deliver the oppressed;" he calls to him the "weary and heavy laden," promising to "give them rest;" he bids the mourner be of good comfort, for he will give "the oil of joy for mourning, and the garment of praise for the spirit of heaviness;" and truly he is the refuge of the destitute. In short, it is only in him, and from him, we can find supplies for all our spiritual wants; with him is "life,"

"light," "liberty," and "joy." Surely if all nations did but know him, all nations would love him too; for he is justly described by the Church as "the altogether lovely, and the chiefest among ten thousand." The fulfilment of the latter clause of the prophecy, was literally accomplished when Jesus (the second person in the revealed order of the Trinity,) in our nature, entered the temple. Surely that must be acknowledged a far more glorious distinction, than the ten thousands of gold and silver which ornamented the former house. Yea, it was a greater honour to have the Lord of hosts, the God of Israel, personally teaching in the temple, than the five signs which constituted the greatest glory of the former house. They were only intended to exhibit to our view a God in Christ. The temple and its contents were but figures of the things signified, even the Messiah. The second temple was honoured not with types, but the person; not with the shadows of the good things to come, but the substance, even Jesus, the Son of the Most High. At twelve years of age, Jesus was found in the temple, in the midst of the Doctors of the Law, both hearing and asking them questions. Often, in the days of his flesh, did he visit the temple, and from within its walls, did he instruct the people, and declare his Divine mission. To those who deny that Jesus was the Messiah, this promise must for ever remain unfulfilled; for the second temple never did, either in its buildings, or decorations, surpass, or even equal the glory of the former. It is now seventeen hundred years since the second temple was destroyed, and all its stones laid level with the dust. Thus are they reduced to the alternative of representing God as failing to fulfil his promises; a sentiment, it might be supposed, any man would shudder to advance, and much less maintain. To those who receive "the truth as it is in Jesus," there appears a beautiful harmony between the promise, and the accomplishment; they can exclaim, truly did "the glory of the latter house exceed that of the

former," for it was honoured with the personal presence of Jesus, the "Christ of God," "the Lord of life and glory," "the prince of peace." Of whom, it may be justly observed, that he is the only source from which true and lasting peace can be expected without the fear of a disappointment;

and this "peace is made through the blood of his cross."

The Work is dedicated to the Lord Bishop of Winchester, and the profits are designed for charitable purposes.

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## PROCEEDINGS OF THE LONDON SOCIETY.

### GERMANY.

#### COMMUNICATIONS FROM MR. J. C. MORITZ.

MR. MORITZ being about to terminate his labours at Neuwied has addressed the following communications and extracts from his Journals, under the date of Feb. 18, 1829.

We call the attention of our readers especially to them, as they contain information on the temper and conduct of the Jews in that part, and of the opinions, and preaching, and mode of proceeding, on the part of the missionary, that cannot fail of being interesting. The cloud of darkness and mists of ignorance in which the race of Abraham are enveloped seem, in some instances, to thicken, which might discourage our hopes and restrain our endeavours on their behalf, did we not meet with encouragement in others, and did we not know that the ways of the Lord are in the deep; and were we not cheered with the promise, that "in the even-tide it shall be light."

An elderly Jew, who is father of a large family, visited me twice, and we had long conversations together about the one thing needful. I read with him, Isaiah vi. part of ch. viii. and ix., ch. xxix. xl. xlii. xlix. liii. lv. lxi.

Jer. xxiii. 31, Ezek. xx. xxxiii. xxxiv. xxxvi. xxxvii. and Dan. vii. 13, 14, 27. ch. ix. 22-27, and explained to him from these Scriptures, the human and divine nature of Christ, his first and second advent, his kingdom of grace, and that of his glory, and intreated him to seek the Lord, while he may be found, to call upon him while he is near; and no longer to spend money and labour for that which is not bread, and which could not satisfy his immortal soul; but to incline his ear and his heart, and come to Christ, the Shepherd of Israel and his Saviour, and hear his gracious voice; then his soul should live, and he would become a partaker of his everlasting covenant, even the sure mercies of David. The old man began to weep, saying, "I know you speak the truth: but what shall I do, shall I expose myself to become a reproach to my nation?" I replied, "if your turning to the Lord Jesus, should give you the promise of the life that now is only, I would advise you to remain a Jew; but as you, by embracing him as your God and Saviour, would become in possession of eternal life, I must tell you to sell every thing and follow him; for it is better to suffer the reproaches of your nation a little time here, than to suffer the wrath of God in hell-fire for ever and ever." He could speak no more for tears, but shook my hand and went away.

With A——— S——— and his young nephew I had again a long conversation. They have read my new tract, in which all their former objections seem so to be answered, that they could not advance them

again, on which account they were offended, saying, "they would remain in the pit." I told them, if this pit were only of an earthly nature, my pity towards them would perhaps not be so strong as it now is, because I know, if they remain in their state, they will fall into the eternal pit. The young nephew then asked me, if Christ be the Messiah, why do not the Christians keep **חג הסכות** as prophesied in Zech. xiv. 16—19. I described to them this feast according to its first appointment, from Lev. xxiii. 33—43, and Deut. xvi. 13—15, in its literal import, and then the typical signification of it from Isa. iv. 5, 6, and then went on to prove to them from Jer. iii. 16, xvi. 14, xxiii. 7, 8, that the literal import was to cease after the coming of the Messiah. I then made a comparison between the redemption from the Egyptian bondage, and the redemption from the bondage of sin through Christ the true Messiah, referring to Isa. ix. 1, 2, xii. 2—5, xxv. 1—8, xlii. 1—12, lii. 7—10, lx. 1—4, and told them, that according to the above representation from the word of God, the **חג הסכות** of Zechariah, meant nothing more, than that in the latter days' glory, the Messiah will be to all nations, that walk in his light, a **סכה**, for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain; and that those nations who will not take refuge under the shadow of his wings; and have him for their **סכה** and security, them will he visit in time with temporal punishment, and after this life with eternal damnation! I then shewed them from the following citations out of their various prayers:

**ופרוס עלינו סכת שלומיך:**

"Thou spreadest over us the tabernacle of thy peace."

**פרס סכת שלום עלינו  
ועל כל עמו ישראל ועל  
ירושלים:**

"He spreads the tabernacle of peace over us, and over his whole people, Israel, and over Jerusalem."

**כּן אזכה לישב בסכה של  
לוייתן:**

"So may I be honoured to sit in the tabernacle of Leviathan."

N.B. This the Jews say on their feast of tabernacles; wishing that as they now lived up the time to sit in the earthly tabernacle, so they may also be honoured to sit in the tabernacle of Leviathan; where they in the kingdom of Messiah shall feast with all the righteous on the flesh of the Leviathan and *Shor Bor*, which God had slain at the creation, and salted for that purpose!

**שהמשיח יהיה לסכה  
לצדיקים בנג עדן:**

"That the Messiah will be a tabernacle to the righteous in paradise."

I remarked that our Jewish fathers and wise men had also understood this **חג הסכות** of the latter days, in this spiritual import; and therefore I would intreat them to seek to have the Messiah, Jesus Christ, now for their **סכה** and refuge, that they might not be cast away at his second coming. They made no objection to this, but promised soon to visit me.

I went to visit two villages, Ober and Niederbiber, three English miles distance from here. Though I did not meet many of the Jews at home, still I hope I have not been there in vain; for I learned thereby, that one of my new printed tracts, which a young Jew had received here in town the last Monday in December, had not only been read by himself, but that he had given it to read to several other Jews, upon whom it seemed to have made some impression. These young men told me, that this tract had informed them of things they had never known before, and they were glad when I offered them some tracts, which they might keep as their own. Several of them promised to visit me at Neuwied, where they could speak more freely to me than at home. With the wife of one Jew I left four different tracts for her husband. She said, "I shall read them too; I also wish to know the truth." The young Jew, who had received the above-mentioned tract



here in town, had from me last September a New Testament. He told me, that at the desire of his sister, who had been newly married, (and removed with her husband about eight German miles from here,) he had made her a present of it, especially as her husband also wished to read it. I promised him another copy when he comes to town. On passing through the village, just when the children came from school, (these are, namely, the Protestant children of four close neighbouring villages that come to the Christian school of Niederbiber, and the Jewish children are obliged to frequent this school and take part in every branch of instruction, except religion,) I offered to one of them a German tract; immediately I was surrounded by all the youths, stretching out their hands for tracts, and I distributed the whole stock I had taken with me. Upon the whole I have distributed in the above two villages, among Jews and Christians, about seventy-five tracts.

A Christian friend in another village desired me to come thither to speak to a young Jewess, who seems inclined to embrace Christianity. Her mind has been turned to this most important subject by a pious peasant woman in the village; and though she cannot read at all, yet the conversation of this pious woman has been the means of moving her heart to the love of Christ; and as she has transgressed against the seventh commandment, the words of this woman have been blessed to awaken her to a sense of her guilt before God; and to convince her of the impossibility of her being saved in this state, she had also shewn her that Christ was able and willing to save the very chief of sinners, which seems to have melted her heart and made it susceptible of the love of Jesus. She has also read to her my three German tracts, by which her conviction has been strengthened, that Christ is the Messiah. As I found her rather shy, and in the company of her aged bigoted father, I could not converse much with her; and as her father would not lend his ear to my words, my object

of going to this village seemed to be in vain. I went to the houses of a few other Jews that live in the village, but was not able to gain a hearing, nor to distribute a single tract. In a rude and vulgar manner they shewed me the door. May the Lord have mercy on these my poor brethren!

I made also a tour to Breissig, a market place of about eight English miles from here. With the Jewish schoolmaster, who came to the inn to me, and demanded some single books of the Old Testament and tracts, (a New Testament he had received before by means of a Christian friend from here,) I had a long conversation about Moses and the prophets, and their prophecies concerning Jesus Christ; and proved to him that Christ is that Messiah of whom they all have spoken; and that he ought to return and to seek Jehovah his God, and David his spiritual King, and look upon him whom our forefathers have pierced, otherwise he could not be saved. He made no great objection to this, he only said, this is your opinion; but our rabbies have different explanations. I told him we ought to believe the pure word of God, and to reject every doctrine of men, that will make the word of God of none effect. I reminded him from Isaiah xxix. 10—13, what evil consequences

**מצות אנשים מלמדא** have had upon the Jewish nation; for thereby the word of God has become a sealed book to them, which caused them to fall and to stumble at Christ the true Messiah, according to Isa. vii. 14, 15; so that their hearts have become fat, and their ears heavy, and their eyes shut; that they cannot see, and hear, and understand, and be converted, and healed. I shewed him from Jer. xxiii. 22, that the means appointed by God for the conversion of sinners is the word of God, and that Israel are given up of the Lord to their own hearts' lust, and to their own counsels, because they would not hearken to his voice and would none of him. Psalm lxxxii. 11, 12. I now besought him in the name of the Lord, to hearken unto

him and to walk in his ways, and to pray the Lord to lead him by the way he should go; then his peace would be as a river, and his righteousness as the waves of the sea. Isa. xlvi. 17, 18. I prayed him to incline his ear, and come unto him to hear, that his soul might live; for the Lord would then make an everlasting covenant with him, even the sure mercies of David. I intreated him to return and seek Jesus his God, and his Saviour and Redeemer, and to be baptized in his name, that his sins might be blotted out, when the times of refreshing should come from the presence of the Lord. He was evidently affected by these words, saying, I shall take your words to heart, and shall very soon visit you in Neuwied; then he shook my hand and went away.

This conversation called forth the attention of the Catholic landlord and family, and of a few others that were present, as also some gendarmes. They asked me who I was, and what was my object in speaking to the Jews? When I had answered their questions in a few words, they all seemed amazed at the things they heard, saying, if this is done from a pure motive, merely from love to Christ, then your reward will be great in heaven. When I mentioned to them a few of those Scripture passages, which authorize us to preach the Gospel to every creature, and the prospect of success which is given us for this great work, they were quite delighted, saying, these things we have never heard before! Then they all asked for tracts, and in a short time I distributed nearly all the German tracts for Christians which I had taken with me, which they joyfully and thankfully received.

Nearly all the Jewish children of the place came to beg books of me. To the elder ones that could read and understand Hebrew, I gave some separate parts of the Old Testament and a few Hebrew and German tracts, and to the younger ones, who could only read German, I gave German tracts; and then addressed a few suitable words to them concerning the contents of the books; beseeching them to

seek the Lord their God and Saviour in their youth, that their souls may be saved in him with an everlasting salvation.

A young Jew came to me and requested me to give him books. As he did not understand Hebrew, I gave him some Jewish-German and German tracts, at which he was very glad. I asked him, if he had ever thought upon the state of his soul, and what must be done to get it saved? He said, "No, I have not." "Now" I said, "think what folly it is to care only for the bread that perishes, and for the body, which soon must become food for the worms, and to live in entire neglect of the soul, which exists for ever." As he consented to my words, I told him briefly what he must do to be saved; placing the doctrines of salvation by Jesus Christ plainly before him. He said, "These are very good things, but I cannot comprehend them; however, I shall think upon them." I told him he must pray to God to open the eyes of his understanding, and enable him to look upon Christ, the true Messiah of Israel; then he will get to taste these good things in his own soul, and become happy here, and be saved in the world to come. He blessed me and went his way. Upon the whole I have distributed in the place, about seventy tracts and thirty separate parts of the Old Testament, to which may the Lord in mercy command his blessing!

An old Jew came to me, who on a former occasion had the Prophets and a New Testament, and tracts from me, which he appeared to have diligently read. I addressed a few serious words to him on repentance and belief of the Gospel of Jesus Christ. He asked me what I thought of the Talmud? I proved to him from various parts of it, that its authors could not have been inspired by the Spirit of God, and that it therefore was not binding on any Jew; and intreated him to search the Scriptures of the Old Testament, with prayer to God to open his eyes and enlighten his understanding, that he might find in them Jesus Christ, by whom and through whom alone eternal

life could be obtained. He promised to follow my advice, praying that the blessing of Jehovah may remain with me for ever, and then went away.

The Jew R——, from Coblenz, came also to pay me a visit, and upon examining him I was happy to find, that he makes progress in divine things, and that he is most earnestly desirous to become a new creature in Christ Jesus. Though his outward subsistence is but very small and scanty, yet he is satisfied, and thanks the Lord for this his bounty towards him.

I expected the Jewish girl, M—— N——, of whom I have written in a former letter, to come for instruction, but instead of it, a message was sent me, that the threats of the Jews and of her father, as well as their united in-treaties and promises, had so far prevailed on her, that she consented to be removed to a relation that lives at a distance from hence, till after my removal from this town. It is remarkable, that as long as she lived as a harlot her father and the other Jews did neither threaten her, nor did they seek to restore her to virtue; and they even took up her two living children into their community, notwithstanding the strictest commandment contained in the law on these points: "A bastard shall not enter into the congregation of the Lord:" and "There shall be no whore of the daughters of Israel." But when her conscience began to smite her, and she was on the way of taking her refuge to him, who has opened the way to life, even for adulterers and fornicators, the blinded fanatic Jews will rather have her continue in profligacy, than allow her to embrace Christianity, and to become a new creature. Well might our Lord call the Jews "An adulterous generation." They are so continually, both carnally and spiritually: they have forsaken the Lord—they have provoked the Holy One of Israel unto anger—they are gone backward, and the way of peace they desire not to know. O Lord, redeem Israel from all their sins, and cause thy face again to shine upon them, that they may live!

The Evangelical clergyman at Coblenz made application to our Bible Society for forty New Testaments, to be distributed among the various and numerous prisoners at the provincial prison at Coblenz, and he expressed also his desire to receive a number of tracts for this purpose. On hearing that there were several Jews among these prisoners, I sent him 160 Christian and Jewish tracts, and begged him to inform me if those Jews were willing to receive and read them, in which case I would also send him some Jewish-German New Testaments; shortly afterwards he requested four New Testaments of me, which I also forwarded to him. May these books be the means to proclaim spiritual liberty to these captives, and the opening of the prison to these bound ones!

My preaching in the Mennonite church, I have also been enabled to continue, and the church has always been nearly crowded; and the monthly prayer-meetings have been blessed to a young girl who lately has departed in peace. I must refer you to the account in my journal, which I shall send you by the first opportunity. At the desire of the Mennonites, I lately preached a sermon on conversion, from Acts iii. 19, which the Lord has blessed to a young man from the country. In the evening we were invited to some Christian friends, and there was one who was offended at my discourse, saying, "I make the way to heaven difficult; and it ought to be made easy." I asked him what he meant by making the way to heaven easy? He said, "Sin does not hurt us; we do nothing but sin from morning to night; if we only can apply to the merits of Christ, we need not be grieved on account of sin." I replied in the words of the apostle, "What shall we say then? Shall we continue in sin, that grace may abound?" He said, "That is theory, which we need not mind." I replied, "It is the theory of that God, who will one day judge us according to his word; and those that walk not in newness of life, and continue to serve sin and to obey the lusts thereof, may be sure that they

are yet servants of sin, and that they will also receive the wages of sin, which is eternal death, if they remain under the dominion of sin unto the end." At this he was offended, saying, "You know nothing of Christ and of his merits;" and so he ran away. This conversation made the people of the house serious, and I had an opportunity to convince them, that without true sanctifying grace in the heart, by which we are brought into a conformity to the image of God, we certainly never shall see the Lord.

(*To be continued.*)

EXTRACT FROM A LETTER OF MR.  
JOHN STOCKFELD.

MR. STOCKFELD, who lately paid a short visit to this country to confer with the Committee respecting the publication of the Haphtorah, and other business, has returned to his labours. The following is an extract from a letter written previous to his arrival in England. It refers to a Jewish schoolmaster, with whom he had become acquainted, and who he found to be a secret believer in the Messiahship of Jesus of Nazareth.

I became, on this journey, acquainted with a Jewish established schoolmaster, who has, besides his school, a great number of Jewish children from the country, to instruct in the truths of religion; and this man is well acquainted with the word of God, and he told me plainly, that he was fully convinced that Jesus is the true Messiah. Now, the Jews do not exactly know his opinion upon this subject, and he endeavours to instruct his pupils well in the word of God. He told me also, that he, at every Sabbath, translated to them the Haphtorah. I informed him that the London Society is about to publish the Pentateuch along with the Haphtorah, and an appendix of the most important prophecies about the Messiah and the

Jewish nation. He expects much good from this, and wishes to have some copies of it; but he recommended grammatical preciseness in the Hebrew. This teacher told me of another Jewish teacher, who was like-minded with himself. He wished that I might visit this man also, which I intend to do.

EXTRACTS FROM THE JOURNAL OF  
MR. J. P. GOLDBERG.

WE here present our readers with extracts from the Journal of Mr. Goldberg, whose labours are continued in the quarter of his destination; and his report of them will not fail to excite the interest which they claim. The first is dated Dresden, Sept. 26, 1828.

Sept. 26.—This day, being my birthday, has, ever since I knew myself, awakened in me a solemn and awful feeling; for it so happened that I was born on the great day of atonement, and this was formerly to me the most important of all the days in the year, believing, as I then did, that I should on this account obtain forgiveness of sin. But far more important still has it become to me, since, through the mercies of my Lord, I have been born again of water and the Holy Spirit, and through Jesus my Redeemer, been put in possession of a clear knowledge of my own existence, of the end and purpose of my life, and been made partaker of a sure hope of inheriting eternal life.

He afterwards thus relates the particulars of the baptism of two Jews.

Oct. 8.—Until now I have been engaged in preparing the two Jews, L. O. and J. F., for holy baptism. In the afternoon the above two young men were baptised in the presence of several members of our Committee, some of whom became their sponsors. On this occasion I offered up my prayers before the throne of

the Lord, that he would be pleased to receive them into his grace, and to pour his divine love richly into their hearts through the Holy Ghost, that the life of faith which he has awakened in them, may ripen and be lasting. In the evening a prayer-meeting was held, in which Mr. Leonardi addressed the persons assembled; and on that occasion he exhorted those who had been baptized, in the name of Jesus, to walk as the children of light. We concluded the solemnity of the day with an hymn and a prayer, and then separated.

Oct. 9.—After morning prayers I left Dresden, with the intention of travelling all night without stopping, to get at once to Leipsic; but on my arrival at Luppa, I met with many Polish Jews, and remained there, seeking opportunities to get into conversation with them, but in this I was disappointed, owing to the perverseness of one amongst them; nevertheless, those who were anxious about their salvation, I endeavoured to instruct; and spoke to them on Isa. lx. 1, 2, Ezek. xxxvii. and Gen. xlix. 10, and they behaved prudently.

Oct. 10.—With the help of God, I arrived in good health at Leipsic about noon. I went immediately to the family of Schneider, who were glad to see me, and one of them accompanied me to a lodging which he had taken for me, at the place called Brühl, where the greater part of the Jews who frequent the fair, lodge, so that I have only to go out of the house to get into their company. I immediately took my Hebrew Bible in my hand and placed myself before the door, when several Jews came round me. One of them who looked into my Bible, said, You are always occupied with the Torah, but during fair time, the Torah is no saleable merchandize.

I. It is lamentable that the offspring of that people, which God appointed to be a priestly kingdom and a holy people, yea, a people whom God hath chosen, should so far disregard the word of God, as to prefer an article of merchandize, or a dollar, to the divine truth, and the

light which is to enlighten all men. Such conduct we do not discover among the patriarchs and prophets; for David said, "The law of thy mouth is to me better than thousands of pieces of silver:" and Isaiah said, "Come and buy without silver and for nought: incline your ears and hear, that your souls may live."

He. We do not despise the divine precepts, only we cannot employ ourselves with them during fair time, being bound to get our living.

I. Your heavenly Father knows your wants, and yet he commands you to "Speak of his words when you sit in your houses, and walk in the way, and both at your lying down and rising up." Deut vi. 7.

He. Our rabbies do so, but we, illiterate people, have no capacity for it.

I. Can you not read Hebrew?

He. O yes, I read and understand the literal meaning of it, but as to any exposition, that belongs to the learned rabbies, who cannot err in the explanation of the divine word.

I. Your learned men are born in sin and fallible as well as we, and stand as much in need of a Redeemer as we do; hence, if you understand the language of the Holy Writ, why do you not search it, and open your eyes to distinguish between truth and falsehood? One should imagine you would rejoice in hearing God himself speaking, and seeing his heavenly light shine forth upon you, which shows the most direct and sure way to salvation.

He. The written law of Moses is so imperfect, that no one can understand it without the Talmudical expositions; for, we read in Num. iii. 39, the total number of the Levites was 22,000, but on computing, we find them to be 300 above that sum. In Exod. xiii. 6, it is commanded to eat the unleavened bread seven days; but in Deut. xvi. 8, we find it is to be eaten only six days. In Lev. xxiii. 16, we read, fifty days shall ye count; but in Deut. xvi. 9, it is said, seven weeks only: if we therefore had not the Talmud, how could we solve those and other similar difficulties? and how could we know what birds we may or

may not eat, since Moses has not particularized them? or what part of the fat we may eat? how should we know how to form the tabernacle, in which we are to dwell seven days once a-year? The same may be said as to the manner of writing the divine word on the posts of our doors—of the several meats that God has forbidden us to eat, for the quantity is not mentioned.

This gave me occasion to point out the typical intent of those ceremonies, in reference to the Messiah sent by God, according to Deut. xviii. 18, and to the new covenant, foretold by Jer. xxxi. 31, which covenant Jesus signed with his blood; according to Isa. liii. all must apply to that divine Redeemer for salvation. It is he alone through whom we can be justified before God; it is he who redeems Israel with an everlasting redemption. Isa. xlv. 17. "He is the righteous one, who makes many righteous." Zech. ix. 9, Isa. liii. 11. Such justification is not to be procured by means of any creature, angel, rabbi, or ceremony. Isaiah, xlv. 21, saith, "There is no God besides me, a righteous God and Saviour, and none is beside me;" and again, v. 22, "Turn to me and be ye saved, all the ends of the earth, for I am God and none other." The Jews were attentive, and my opponent ceased to reply. As they were about to go, another young Polish Jew stepped forward and asked me, "Pray tell me openly, what do you think of your Jesus of Nazareth? if you consider him a man, he can help neither you nor us; but if you think him God, you transgress the first commandment, and far be it from us to become idolaters."

I. Dear friend, if that question has not been asked by way of mockery, but has rather proceeded from a heart anxious to find the truth, then will you search the Scriptures, and after having done so, I doubt not but that you will confess with me, "I consider Jesus of Nazareth to have been the only-begotten Son of God, begotten of the Father from all eternity (Ps. ii. 7, and Mich. v. 1.); but that he was at the same time very man, born of a virgin, (Isa. vii. 14,) hence he is the seed of the woman and not of man;

—Gen. iii. 15.—he is the branch of David, raised by God himself, and consequently everlasting king—Jer. xxiii. 6.—the child born to us, the Mighty God, and Prince of Peace—Isa. ix. 6.—the Priest confirmed by God with an oath—Ps. cx. 4.—that he suffered himself to be led to the slaughter, in order that we might obtain peace; that he was smitten and wounded for our sins, as the Lamb of God; that he suffered a violent death upon the cross, for the transgressions of the world; but has been retaken from prison and judgment, and lives in eternity, to justify all who believe in him—Isa. liii.—that he sitteth on the right hand of the Father, and shall reign until all his enemies shall lie at his footstool—Ps. cx. 1.—that he protects those who believe on him, and makes intercession for them with his Father—Ps. ii. 12.—that he will appear again to judge the living and the dead, when his enemies will lick the dust, but his followers enter with him into eternal glory." All this they heard without interruption, for the word seemed to have affected their hearts. Some of them looked downward, as if ashamed, and on their departure, pressed my hand and thanked me for my instruction. I did not forget to exhort them to search the Scriptures, that they might be comforted and rejoice. O Lord, assist me in my great weakness, in order that whensoever I open my mouth to proclaim thy salvation I may not be silenced, to the end that thy name may become more and more known in Israel, and thy glory extended! Amen.

Here follows a short account of the rational Jews.

Oct. 11.—This being the Sabbath, I went, in company with my friend Schneider, into the temple of the rational Jews, to hear how far they had succeeded with their new invented religion. From two sermons (one of which I heard myself, the other was taken down by a friend of mine,) it will appear, that this new sect have set up for themselves a new god, such as they wish a god to be, to whom they pray as to the true God; and

they are proud of being the creators of a god, and talk of their duties toward him, endeavour to support their opinions by quotations from the Scriptures; and proclaim, like their fathers in the wilderness, "This is thy god, O Israel!" But we perceive that their hearers are getting weary of their wicked discourses, and it is to be hoped that the dissatisfied among them will at last look for the salvation of their souls, to the consolation held forth in the Old and New Testaments, and will regard the Saviour as their mediator, and his blood as their purification through true faith.

Mr. G. resumes his narrative.

On leaving the temple I met with two Polish Jews, to whom I was known, and who were glad, as they said, to see me again, and invited me to visit them in the afternoon. I went at the appointed time to their lodging, and met there several Polish and German Jews. My acquaintance rose to receive me and led me to the table, and said in Hebrew, "Here is the מניד המשיח," i. e. he that proclaims the Messiah. A young Polish Jew replied, "If this gentleman brings us our Messiah, we will put a silk pillow under his feet."

*I.* Are you then so anxious for your Messiah?

*He.* Certainly, our hearts will rejoice whenever our eyes behold him.

*I.* If you really were so anxious to behold the true Messiah, you would more seriously search the Scriptures, and attend to the signs of the time of his coming laid down by the prophets, and then you would be able to conclude whether he be already come or not.

*He.* The prophecies are explained so variably, that it is impossible to come to a direct conclusion, even if we search most diligently.

*I.* Is it possible that God should not have spoken in the plainest and clearest manner, when he foretold so important an event as the birth and appearance of a divine Redeemer? Is it consistent with the wisdom, grace, and truth of the Almighty to speak of the signs and the days of the new covenant, which he was to execute by

the hand of the Messiah, in a language not to be exactly understood? No, those prophecies are clear as the sun; it all depends on what temper of mind and heart you read them with. All the words of God are pure; but man, when guided by his corrupted reasoning and sensuality, forsakes the fountain of living water and rejects every thing which does not agree with his foolish reason, whereby he confounds himself and those who follow his doctrine. Now, my friends, will you allow me to read some of those prophecies?

*He.* Our business will not prevent us from so doing, this being our Sabbath-day.

Hereupon the door opened and the same young Polish Jew, who had often dreaded me, entered and exclaimed to my hearers, "What! do you also communicate with this man, whom we ought to endeavour to root out and destroy? Not one of you, who speak only a single word with him, can partake of the bliss of the world to come." The Jews, as well as myself, were endeavouring to pacify him, but all was in vain; his rage increased, and his extraordinary noise brought more Jews into the room, so that I became wholly surrounded by them. I made several attempts to speak, but being each time stopped by his noise, I remained silent, and let the Jews quarrel amongst themselves; for some had taken me under their protection, whilst the majority were against me, and as the noise increased, I thought of the means to get rid of them. I arose and took my acquaintance by the hand, and said in Hebrew, "Those that forsake the law praise the ungodly, but such as keep it contend with them. (Prov. xxviii. 4.) Come then with me out of this contending assembly, that we may not partake of their sins!" The Jew hereupon led me through the pressure of the crowd as far as the door and then left me, and went back to restore peace. That is the way of Satan, foaming with rage, in order to hinder the good cause. But let him rage, he will not gain his point; the seed will be sown and will spring up in due season, in spite of the devil and his adherents.

Oct. 12.—This day I went to hear an excellent sermon, delivered by Mr. Hansel. Text, Ephes. iv. 22—28. I went to dine with the family of Schneider, where many Christian friends afterwards assembled, and as we were about to take a walk, there came a Polish Jew to transact some business. I entered immediately into conversation with him about a merchandize which is better than silver and gold, and as he appeared to have an inclination for that article, I let my friends walk on and remained alone with him until five o'clock. I commenced my observations upon the creation of man and his fall, and came to the salvation of man by Christ, and the doctrine touching salvation and the Trinity, which he heard with little contradiction. He was about to kiss my hand, saying, "You must be well acquainted with God, since you understand his word so well;" but I withdrew my hand, and said, "'Kiss the Son,' and seek the Lord your God, and David your king, the Messiah, then will you likewise obtain that blessed knowledge; for, by knowing Christ, a knowledge which covers the earth as the waters do the sea, we become acquainted with God. It is written, 'All thy children are taught of the Lord.'" He pressed my hand with emotion, and said, **ברכת ה' עליך** "The Lord's blessing be upon you." I said, Amen; and exhorted him to search the Scriptures diligently with the following prayer, "Open mine eyes, that I may behold the wondrous things out of thy law. I am thy servant, give me understanding, that I may know thy testimonies. Create in me a clean heart, O God, and renew a right spirit within me." He promised to follow my advice and left me in peace. The evening I spent in the company of dear friends: we thanked the Lord for his wondrous doings amongst us, as well as amongst others, who are willing to be led by his word to the truth and salvation; yea, to him be praise, thanks, honour, and glory for ever and ever. Amen.

Oct. 16.—For the last few days I had very few opportunities to sow the

seed of the word among the Jews; but although in the midst of bustle and dealing, I found still here and there one who would hear me, and even promised me to read the Scriptures. To-day I went into a Jew's book-stall, where I found several Jews who purchased books; I took up an Hebrew prayer-book, and turned to an hymn sang at the conclusion of the Sabbath,

which commences **אלי ה'יש גאלי** "My God hasten my Redeemer." I read aloud and exclaimed, "Truly it is high time! for never has God tarried so long as in the present captivity, which has lasted already 1800 years." One of them said, "God knows best the fit time for our redemption."

*I.* Has not God appointed the time for the coming of the Messiah, and revealed it by the mouths of his prophets?

*He.* I do not know. Ask our learned men, who will know it.

*I.* God has not sent his word, for the learned alone, but for all men; it is, therefore, incumbent upon all to read it, and inquire into it.

*He.* Thus far you are in the right; I was not serious when I made that reply, for, I myself read the Scriptures; I do not, therefore, believe all that the rabbies and learned say; I only believe that of which I am convinced, but—he put his finger upon his mouth, denoting that he dare not utter his conviction.

*I.* If you have read the holy Scriptures, you are, no doubt, convinced from Moses and the prophets, that the Messiah is already come; or possibly your conviction may have carried you still farther—and I likewise put my finger upon my lips.

*He.* It requires great and long applications to fathom the truth, for the holy Scripture is deep and obscure—

*I.* He who reads the Bible with an earnest and humble mind, and possesses common sense, will find no difficulty in discovering the truth; the word of God being pure, enlightens the eyes and gives the simple, understanding; for instance, the words of Jacob, the patriarch, a man full of the Spirit of God, are quite plain as to the



period when the Saviour was to appear. He said, when lying upon his death bed, "The sceptre shall not depart from Judah, nor a law-giver from between his feet until Shiloh come." Jacob then signified that his offspring were to have their own king and law-giver until the appearance of Shiloh. Seeing then, that, for the last eighteen centuries, they have been scattered amongst all nations, and have no longer a king, it follows that Shiloh must have appeared eighteen centuries ago: I ask now, can any thing be clearer than that prophecy?

*He.* I know your conclusion, namely, that Jesus of Nazareth, is that Messiah; but supposing we should believe on him, what can such a Messiah do for us? shall our captivity be then at an end?

*I.* My dear friend, if you examine with humility those passages of the Scriptures which relate to the office, work, and doctrines of the Messiah, and become thereby convinced of the truth, your question will answer itself; for you will then be freed from your spiritual captivity; and you will be a partaker of the rights, peace, redemption, and blessing, which that Messiah has provided for you.

*He.* But as we find our Messiah is to be a King, who will reign over us on earth, (for which see Jer. xxiii. 5,) and as such one has not appeared, we must expect and wait for his coming.

*I.* The Messiah, already come, is indeed a King, yea, a King of kings, see 2 Sam. vii. 16, Mic. v. 1, Jer. xxiii. 6, but it was necessary, as the Redeemer of the world, that he should have been poor upon earth, to make his life a sacrifice for us sinners, in order to justify us before God; see Zech. ix. 9, where it plainly appears that although the Messiah was to be a king, yet was he to be poor and not to make a show of worldly pomp, like the kings of the earth.

*He.* If that Messiah be a King of kings, why does he not take our part and lead us out of captivity?

*I.* How can you expect *that*, when you follow the steps of your forefathers, saying, "Away with thee, we will not adhere to thy ways: who is

the Almighty, that we should worship him, or what is our advantage when we call upon him," Job xxi. 14—when you continue to reject the stone which has become the corner-stone, the living stone, which is the true God and eternal life? Ps. cxviii. 22.

*He.* If he be Almighty, why does he not influence our mind with the truth of his having already come, so that we may believe?

*I.* Has he not foretold you, through his prophets, the exact time of his coming, and did he not come at the appointed time, as the promised seed of the woman, and Saviour of the world, for whom those of old did look? Yet all that did not avail, for such a Messiah was not in accordance with the wishes of the carnally minded teachers of the law, the priests, scribes, and the sanhedrim at Jerusalem, and therefore was he rejected and slain; but as he suffered according to the Scriptures, so did he rise again according to the same Scriptures, and the will of the Lord prospered through him; inasmuch as the apostles, who had been anointed by his Holy Spirit, went about and proclaimed his life, doctrines, wonders, atonement by his own soul offered, his resurrection and ascension; but first of all they, who were all Jews, bore testimony to those facts at Jerusalem, before their own people, which testimony they sealed at last with their blood. Acts ii. 22. It is true, by means of those testimonies, many thousands of Jews believed and were baptized, yet the greater number were hardened and drew upon themselves the wrath of God, as was foretold them by the omniscient and loving Messiah who shed tears, because of their blindness, "If thou didst but know at this time what belongs to thine own peace," &c. and all this came to pass after forty years of grace given to them to repent; the temple was then burned by the Romans, the city of Jerusalem destroyed, and Israel scattered over the whole earth, as it is now in these days. From that day the people has continued hating the followers of the Messiah more and more, and the learned have endeavoured to confirm the people in their error,

by teaching there is merely a temporal Messiah. For this purpose they published their Talmud, cntrenching them in their misconceived notions: that undertaking has succeeded, alas! too well, for the book has been introduced into all their schools as a common and fundamental school-book, whereby both the teachers and the people are removed far off from the fountain of the living word of God, so that the prophecy of Isa. xxix. 9—14, has been literally fulfilled in them, for the holy Scripture has become to our brethren, a sealed book, through the obscure and dark wit of the rabbies; and the better disposed ask for a new revelation, to enable them to believe in the Messiah who is already come.

During the conversation, of which the above is only a sketch, a number of Jews gathered themselves around me; some endeavoured to interrupt me, but were prevented by my spokesman. At last he turned to the Jews and said, "I confess that this subject has engrossed my mind a long time; finding no end to our captivity, I suspected that the expectations held out to us by our rabbies, were only a kind of leading-strings." Hereupon the Jews reproved him, calling him an heretic; but he was not to be put off, for he said calmly and seriously, "With reproaches and quarrelling, you will not convince either this man or myself. It would be better for us all to examine the holy Scriptures and the New Testament, in order to ascertain whether it is to be rejected as faulty, or to be believed as true." They were greatly embittered at his proposal and went away, but he and a few others remained, and I continued the conversation. I explained, as usual, the several passages referring to the Messiah, and at last exhorted them to pray, and to read the Old and New Testament, and to balance the reasons assigned by the Jews for rejecting Christ, with those given by Christians for believing that Jesus was the promised Messiah; and, I added, "If you are serious and really care for the salvation of your souls, you will obtain it; but if, on the other hand, you are careless about the way which leads to everlasting life, then

will you have no excuse on the day of judgment."

Now, my Lord and my God, let the words which I have spoken in thy name penetrate into the hearts of thy brethren according to the flesh; make thyself known to them, and speak to them by thy Spirit, saying, I am your brother, your Saviour, whom you have sold; for the sake of your eternal life has God sent me hither! O Lord, reveal to them thine holy arm; go before thy people, and gather the scattered in Israel; be thou heard unto the utmost parts of the earth, in order that it may be said to the daughter of Zion, "Behold, thy salvation cometh!" Yea, Lord, thou hast clearly promised it, that thou wilt help them again, and cleanse them wherever they have polluted themselves, so that they may be again thy people and thou their God, King, and only Shepherd! What thou hast promised will certainly be accomplished, thou knowest the means and ways to gather thy scattered people, to make with them the everlasting covenant of peace, that the heathen likewise may know that thou art he who sanctifiest Israel! O Lord, thy servants long for the building of Zion, and wish to see the stones prepared: send thine abundant blessing upon the labour of thy faithful instruments who give themselves up to the promoting of the salvation of thy people: strengthen their courage and faith, that they may not relax in the labour of love; reward them with spiritual blessings, in heavenly possessions. Bless, likewise, my weak endeavours, and let thy word not return to thee void; make me faithful, and grant that I may not only believe in thee, but likewise suffer, if necessary, for thy sake, and that I may not either by means of scornors or unbelievers turn back, nor be enticed by the false prophets who rise in our days amongst Jews and Gentiles and call to the people to worship reason; pour out upon me thine Holy Spirit to lead me into all truth, and to make me wise and fit to perform thy work agreeably to thy will: lead me according to thy counsel, and lastly, accept me with honour! Amen.

*(To be continued.)*

## NETHERLANDS.

EXTRACT OF A LETTER FROM MR.  
WASCHITSHECK.

Messrs. Waschitscheck and Lange, two students, who have completed their time of preparation in the seminary, left England, to enter on their Missionary labours, in the month of May last. They have spent the last three months in Holland, chiefly at Amsterdam.

At first, it appears, from a letter dated from Amsterdam, May 20, that there did not seem to be any door of usefulness open to them.

Our prospects of being useful here amongst the Jews, were at first very dark and discouraging. All the reports we heard, tended only to dismay us. We had no other refuge for counsel and advice, than the Lord our God and his Holy Word, by which he directed us to wait patiently upon him and his directions.

They were not, however, discouraged from attempting something in the name of the Lord, and accordingly visited the Jewish synagogue.

*Friday, May 15.*—We went to the German synagogue, having provided ourselves with various tracts, praying that the Lord would accompany us with his grace and favour. Whilst we were staying in the synagogue, and hearing and beholding the service of the Jews, I was quite overwhelmed with grief and pain, at their unreasonable and noisy service, which increased the headache I brought with me into the synagogue. I poured out my heart in prayer for Israel unto the God of their fathers, Abraham, Isaac, and Jacob, that he would mercifully look down upon them, and take away the veil from

their hearts, and enlighten the darkness and blindness, which hath come over them, through their rejecting the Prince of life and the Saviour of the world, and that they might be brought to the knowledge and faith of him, in whom alone is their salvation and eternal happiness. Thus we left the German synagogue, and went to the Portuguese synagogue, to see what was to be done, and how they were going on there. But when we came, the Jews were already returning from the synagogue. We therefore did not stay long, but went into the street among the Jews, and distributed our tracts among them. They all received them without reluctance, and we could have distributed many more, if we had had them. Some followed us a long way, asking repeatedly for tracts. But we having none, desired them to come to our lodging, which they promised to do. Yet only one of them actually came. This gave us opportunity to speak of the Messiah to him. He seemed to be an humble-minded and teachable man, and we offered him our assistance in reading and expounding the Scriptures in the original Hebrew, which he was glad to accept. The next day he came again to our lodgings, and three others with him, who had the tracts in their hands they got from us the day before in the street; and they asked for other tracts or books. These Jews gave us much pleasure; they seemed all very honest and respectable men. We had opportunity to talk much about the Messiah, and to prove to them, that Jesus of Nazareth is the promised and true Messiah, comparing him with Moses, both with respect to his message, and the miracles by which he proved his authority. They made some objections against what we advanced, especially one of them, who was almost throughout the spokesman. Yet he was very modest in his objections, and they consisted more in questions than in the usual cavillings of the Jews. When they were about to leave us, the Jew before mentioned expressed a wish to have a New Testament, which we gave him, to read in it as long as he desired, and

then come again. This pleased him, and he, and all the others promised to come again. Thus we dismissed them, praying that the Lord would graciously bless what we had spoken to them. As yet they have not called upon us, but we have been visited by several others, and almost every day we have distributed tracts among them. May the Lord bless his Word and our weak endeavours!

They afterwards persevered in endeavouring to circulate tracts among the Jews, and though occasionally opposed by some of them, yet, their books were generally well received.



#### MEDITERRANEAN.

OUR readers are well aware of the difficulties which attend our communications from this part of the world. We select the following extracts, under different dates, from November last to the month of May in the present year. Our Correspondent thus writes:—

*Nov. 27, 1828.*—Having purchased a small article in the shop of a Jew, I took the opportunity to ask him, if he could read and understand Hebrew; and being answered in the affirmative, I presented him with a Hebrew tract, No. 39. He was astonished, but at a loss to say any thing. I assured him, that the book contained a selection of texts from the sacred Scriptures, upon points of the utmost importance to the welfare of the soul. He appeared pleased, thanked me, and said he would read it with attention.

*Dec. 12.*—I met —, a broker, who on a former occasion had been anxious to obtain a Hebrew Old and New Testament. I informed him that there was now a good supply at a moderate price, and if he would sell them to his countrymen, the regular brokerage would be allowed to him. He ex-

pressed himself willing to do so, and I promised him some copies.

*Dec. 15.*—I took the Hebrew Bible to —. He seemed delighted with the type and binding, and asked the price. I thought it best he should first shew it among his countrymen, and therefore told him, he should know the price another day.

*Dec. 17.*— — has shewn the Bible to the chief rabbi, and several Jews, who approve it highly. I shall make selling terms when next we meet. I also saw J. to-day. He was very friendly, and has been absent from this place for some time. This may account for his not having answered my last paper to him on Isa. liii. I informed him of the supply of Hebrew Bibles, some of which are well adapted for the Jewish schools, and promised to shew him specimens.

*Dec. 26.*—I called on J. with one of the Society's Hebrew Bibles, 12mo, which has been bound here. He admired the type and portability of it, and said he would shew it among the Jews, and recommend its adoption in their schools.

*Jan. 13, 1829.*—I wrote to —, at Malta, for various publications, which would be useful, and sent thither two hundred copies of my own tract, according to order, for distribution.

*Jan. 23.*—Mr. —, a learned Jew, has commenced a lecture upon Hebrew literature. He sent me notice of it, and I attended the second lecture this evening. It was extremely interesting, and consisted in a connected view of Hebrew and Rabbinical learning, from the close of the canon of Scripture down to the commencement of the Talmud. The book Zohar was particularly noticed and commended. He stated that it was composed by Rabbi Simeon Ben Jochai, about the year 150, and traced out many interesting particulars in its pages. Among others he mentioned that the spherical form of the earth and its revolution upon its own axis, together with the existence of the antipodes, are stated in the Zohar. If this be true, Copernicus and the other philosophers who have followed him, are not intitled

to the praise of having discovered the true form of the earth, since it had long before been found out by ancient Hebrew writers. Mr. — proved that his ancestors in the earliest ages, were acquainted with anatomy, natural philosophy, geometry, and astronomy. He argued from the Levitical institutions and rabbinical traditions, in support of his assertions. That the ancient Jews are skilled in anatomy, he deduced from the rite of circumcision, and their particular mode of killing and dividing animals for sacrifice. Their knowledge of natural philosophy, and botany, he inferred from their distinctions and classifications of various animals, fishes, and plants. From their mathematical regulations for the construction of the booths for the feast of tabernacles, he proved their practice of geometry; and from the calculation of the feasts appointed under the law, their astronomical information. He related various anecdotes, and among them one from the Mishna, to the following effect:—The Jews, oppressed by the Persians, were commanded to produce as a tribute a quantity of corn sufficient to fill a room forty feet square. They were poor, and unable to comply with so exorbitant a demand, and therefore had recourse to the following expedient. They said there was not amongst them a room of the dimensions specified, and that therefore they would fill two rooms, each twenty feet square. The Persians were not aware of the difference in the cubic measure, and consented, and the Jews, by this expedient, saved eight hundred measures of wheat. Besides these literary observations, Mr. — adduced some moral and doctrinal quotations from the Zohar, the Mishna, and Rabbi Alsech. The morality resembled that of Seneca; the doctrine related to the Divine decrees and man's free agency. Upon these points I observed nothing but what a Christian might well admit. Having finished his lecture, he recited various odes translated from Hebrew into Italian poetry. The subjects were the song and the life of Moses; the temptation and troubles of Joseph;

and two or three other extracts from Scripture history.

I had some conversation with him afterwards, and ascertained that in the opinion of the Jews of the present day, no book stands higher than the Zohar, which, however, they confess themselves unable perfectly to understand. I remarked, that doubtless much wisdom might be found in the Zohar; but that an equal, if not a fuller acquaintance with the institutions of Moses appeared in the Epistles of St. Paul, and particularly the Epistle to the Hebrews, and that if hieroglyphics and sublime mystery delighted him, he could find them more abundantly in the Revelation of St. John. I observed, that probably Rabbi Simeon had derived much of his wisdom from the New Testament, and recommended that sacred treasure to his attentive study. He received my remarks with candour and thankfulness, and I intend to follow them up by taking to him a New Testament on the next lecture night.

*April 9.*—Mr. and Mrs. Nicolayson arrived on their way to Switzerland. We were much delighted and animated by the Christian fellowship of those our fellow-labourers in the same great cause. They remained till the 15th, and then pursued their journey, to our great regret. Mrs. Nicolayson is devoted to the cause, and the dear little boy, George Dalton, is most interesting. We could not but feel deeply, in looking upon the offspring of that excellent man, who fell a sacrifice to the cause of Israel.

*April 15.*—I met J. and told him the Coptic Scriptures, which he wished me to procure, were arrived. He was much pleased, and said he would call upon me for them.

*April 20.*—I had occasion to go to —, and among other objects, I arranged a plan for circulating the sacred Scriptures, in various parts, and also recommended the Jews to the particular notice of the very interesting person who has consented to engage in this work. He has promised to instruct his correspondents in this matter, and to endeavour to circulate

among them Italian and Hebrew Bibles and New Testaments. During the two days of my stay, I walked through the Ghetto, but found no opportunity of doing any thing with its inhabitants. On my return in the public conveyance, I was much pleased to hear that the exertions of — at —, are making a favourable impression. A Jew spoke of an English priest, who read Hebrew in the Jewish school there, and said it was more than could be done by the generality of the Catholic clergy, of whom he supposed not ten could be found in this State capable of reading Hebrew. It seems that Christian kindness and commiseration impress the Jews favourably towards Christians, and such impression is best calculated to weaken their prejudice, and to lead them to think favourably of a religion whose professors exhibit its true and genuine benevolence and charity.

May 4.—I called on J. with the Coptic Psalter, which I had obtained from some friends for him. He was evidently gratified, and commenced a long conversation upon Catholic emancipation. He seemed astonished that it should have been granted, and that any Protestant should have voted in its favour. I endeavoured to explain this on the ground of difference of opinion in those who were conscientious. I told him that men's minds, in general, were tainted with infidelity, or at least, indifference to eternal things, and that the religion, which best served political purposes, and whose system was most suited to the corruptions of the human heart, would ever be patronized by the generality of mankind, and that as Popery is such a religion, it was to be expected in such an age as this, it would find favour with many. He asked how the different Societies were going on, and whether they were making many converts? I told him the progress of truth was gradual but sure, and that the Societies were blessed with such a degree of success, as might well encourage them to proceed. I mentioned the conversion of the five Jews by the instrumentality of

Mr. —, after many months' patient and persevering examination of the Scriptures in the original languages. He was struck with this, and at first wished to confound these converts with Mr. Wolff, whose marriage he mentioned very significantly, as if that had produced the change; but when this was explained, and it was urged that the force of truth applied to the heart by the Holy Spirit, had induced these converts to believe that Jesus is the Christ, he could only say, that all was mere opinion. I told him, that it was much more than opinion, and that the day was fast approaching when all his nation would be of his mind, and they would find it to be an opinion most valuable and essential to their peace and salvation. He did not deny this; but to my surprise said it might come to pass, if the British nation exerted political power for the Hebrew nation; and he evidently appeared not unwilling that such an event should be brought about by such means. It is certain, that the Jews are intent upon what is passing in England both of a religious and political nature, and each circumstance is considered and traced to its probable consequences by the well informed amongst that acute and interesting race.

I then asked him to translate for me Ezek. xxi. 10, שֵׁבֶט בְּנֵי מֵאֶסֶת כל-עץ which he rendered, "The rod of my Son despiseth every tree." I inquired who was intended by בְּנֵי, "My Son?" but he appeared never to have thought upon the passage, and was unable to reply. The question was upon a point which was strange to him, and I thought best to defer the discussion, which I had in view, for the present, especially as he promised to call on me, and in the quiet of my house, we shall be more at leisure to pursue the subject without interruption. I therefore asked him further, what was the meaning of שֵׁבֶט, which he said, meant Sceptre. I inquired if it had that meaning in Gen. xlix. 10, and he told me it had.

This admission, I hope to take the advantage of hereafter; and as he seemed disposed again to return to politics, I took my leave.

*May 5.*—A Barbary Jew called to purchase some Hebrew Bibles and New Testaments bound up together. I shewed him what were in the house, and offered them at about two-thirds of the cost price. This did not satisfy him, and he told me, that at Constantinople and Corfù, he had seen them given away indiscriminately, and that as he wished to send some to learned rabbies at Tunis, he hoped I would accommodate him at a lower rate. He said that at Corfù there was a Jew who had married an English Lady, (Wolff I suppose,) who sent about inviting Jews to come and talk Hebrew with him; that he went with others, and that he received a Hebrew Bible and Testament as a gift, and saw several thrown out of the window among the persons assembled in the street. In consequence, he thought that Hebrew Bibles were to be had for nothing, and that the English were well pleased to distribute them gratuitously. I told him what was done elsewhere was no rule for me, and that unless those well disposed persons, who were anxious to distribute the Word of God in all the world, received something for that precious treasure, it would be impossible to print so many copies, and the funds would soon be exhausted. I said also, that what he gave in purchase, would assist in providing other copies of the Scriptures for those in want, and positively refused to let him have the books gratuitously. We at length came to terms, and he purchased twelve Hebrew Bibles, 12mo. edition, and four of the Old and New Testament bound together, of D'Allemand's edition of Vander Hooght. I could not get a quarter of the value; but as he said they were for Tunis, and for rabbies who had never seen the New Testament in Hebrew, I thought it best to let him have them on his own terms, and afterwards to make him a present of four Hebrew New Testaments. He was highly pleased, and we had some conversation of a serious kind. I found him well disposed, and acquainted with

the New Testament, which he had read while in quarantine at Trieste. He spoke and understood Italian very imperfectly, and I could not make him understand many things, which I was desirous of impressing on his mind. He appears to have travelled much, having been in England, America, Constantinople, the Ionian Isles, and many other places. He was born at Algiers, and speaks with horror of the treatment of the Jews there. I told him, that having travelled so much, he should think seriously of that eternal country, to which he was hastening. On this subject he seemed but little interested, though he allowed its importance. There is still sad reason for the Prophet's lamentation, "Israel doth not know, my people doth not consider." I wished him to remember the conversation, and therefore offered him a tract, No. 8, and No. 39, in Hebrew, begging him to read them with seriousness and prayer. He took them readily. I met him afterwards in the street, and he shook my hand cordially, and expressed his gratitude for the books with which I had furnished him.

*May 6.*—I went to H. respecting the binding of more of the Hebrew Bibles, 12mo. He was anxious not only to bind, but also to buy some copies; so I agreed with him for six, and that he should take twenty more to-morrow to bind. When these are gone, I must get the edition in linen covers sold, either as they are, or by having them bound.

Mr. M. had been at a Jewish wedding, where he had met a Jew who introduced him to a rabbi, with a view to obtain a Hebrew Bible. I therefore placed a Hebrew Bible and Testament bound together in Mr. M.'s hands to-day for the rabbi, and the Jew who was present appeared glad and thankful.

*May 7.*—The Barbary Jew returned, in company with another, to obtain more Hebrew Bibles, and has agreed with me for the remaining copies of 12mo. edition, which are sent to be bound for him. He took away one in linen for a specimen, and he will probably buy some of these. I wish the New Testament were printed and

bound up together with the 12mo. edition, for by that means it would find its way into the hands of many Jews, who are indifferent or unwilling to take it by itself.

J. W., who was so active some time since in the sale of the Scriptures, has, I am sorry to say, turned out badly, gone away in debt to several individuals, and to me also on account of ————. Bad as he is, he has been the instrument of exciting a desire to obtain the Scriptures, and the copies which he has sold, but not paid for, will, I trust, be useful to lead many into the way of truth. Thus God works often by wicked hands in the accomplishment of his gracious designs.

My new acquaintance, who is now so eager in the purchase of Bibles, brought me a silver shekel of the sanctuary. It is in excellent preservation, though of great antiquity.

May 8.—The Barbary Jew came again to procure as many of the Hebrew Bibles as are already bound, out of the number for which he agreed. I had some further conversation with him upon religion; and urged him to believe in Jesus as the true Messiah. He said that Jesus was a very learned and a very good man, but he did not think him to be the Messiah. I asked how he knew that Moses was sent from God, except by the evidence of the miracles which he performed? and observed that if Jesus performed miracles, He must likewise have been sent from God; and that as God would not sanction what was false, the declarations of Jesus himself respecting his being the true Messiah must be true. To this the poor Jew could answer nothing. He continued, however, to maintain that Jesus was not the Christ, although he had the power of working miracles, and was a learned and good man. I remarked upon the inconsistency of his opinion, and the danger of his unreasonable prejudice; but could get no further reply from him.

May 11.—I went to the Hebrew grammar school, in consequence of information that the Director wanted some of the 12mo. Hebrew Bibles. I had no complete copy remaining, and therefore took a copy of the small 8vo.

in linen covers, to shew him. (I since find this is the same edition in 12mo., but not being cut, and being bound up in linen boards, I took it for a small 8vo.) He said he wished the 12mo. in parts, being more convenient in that form for the use of the school. I told him there were a few parts remaining, which should be sent for a present supply, and though they were not complete, the book of Exodus being wanting, I hoped they would be of some use until more could be procured. He thanked me much, and said he would gladly purchase forty Bibles in parts, when they are to be had.

May 12.—The Director sent for the numbers of the 12mo. edition, and has been furnished with two numbers of each of the books of the Old Testament, except Exodus, and twenty numbers of the book of Psalms.

The Barbary Jew came again, and purchased twenty-nine numbers of the Psalms—all that remain. The price which I could get from him was almost nothing, but I knew he would sell them, and that they would be put into circulation, with every prospect of being valued and used, and therefore I would not let him go without them.

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PALESTINE.  
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EXTRACTS OF LETTERS FROM REV.  
JOSEPH WOLFF.

THE following are extracts from the letters of Rev. J. Wolff, alluded to in our last Number. In that dated Jerusalem, Jan. 28, he thus writes:—

I have given you an exact account in my last Journal, of our departure from Cairo, through the desert, for Jerusalem; of my preaching the Gospel to Bedouins; of our distribution of the Word of God among Mahomedans at Alarish and Gaza; and of our final arrival at Jerusalem, where I am preaching the Gospel to the Jews. And of Jerusalem you will permit me now to give you further details.

Jan. 17, 1829.—I called on his Excellency the Governor, and told him that I was an Englishman, and had come here with my wife, for the pur-



pose of remaining. That I came, therefore, to ask his Excellency's permission. The Governor immediately granted my request, and told me that I might stay here as long as I liked.

Moosa Beg is the head of the soldiers, he shews himself very kind towards me, and calls often on us.

I called for the first time on the Greek Bishop, Daniel Nazaret, who is vicar to the Patriarch of Jerusalem, residing at Constantinople. The Bishop offered us for our abode, the convent of Mar Teodoro, which contains a good many rooms, and in which Lady Georgiana intends to establish a school.

I called on the Gibraltar Jew, Mr. Amzalag, whom I knew several years ago. I met in his house several rabbies, with whom I had a long conversation about Isaiah liiii.

I do not, however, seek the rabbies, but the "poor," for to the poor the Gospel must be preached. Lady Georgiana came to the conversation and conversed with the ladies.

Jan. 20.—Three Jewish rabbies came, two of them were very candid, but one of them perverted every text of Scripture in such a horrid manner, that I told him he was a hypocrite, and that he must leave the room immediately if he did not argue with more sincerity.

Jan. 21.—Yoel, the Superior of the Greek convent of Mar Michael, upon Mount Calvary, in which we now reside, gave us the following account of an Abyssinian. "Christophoros Abyssinos, joined the Greek church, and became a monk in the Greek convent of Mar Saba; he spent his time there in praying and fasting, and sometimes went to Crondol, the place where it is said, that Jesus Christ spent forty days and forty nights; and upon that spot Christophoros Abyssinos spent forty days and forty nights, praying, and reading only the Psalms of David, and the Gospel of Christ. Around him were lions and wolves; but Christophoros was so absorbed in Christ, that he did not mind them. But one day some Arabs tried to dig through the wall of his abode, and Christophoros pierced one of them through the fifth rib, after which they escaped. Though

nobody was killed, still he was accused of having killed a Mahomedan, and was obliged to fly to Mount Sinai, where he now resides."

The Arab sheikhs abiding around Jerusalem, divide themselves into two classes.

1. Yemene.

2. Kese.

To the first class belong:—

1. The celebrated Aboo-Gosh, known by every Arab; he resides between Ramlah and Jerusalem, and has thousands of Arabs under his command.

2. The sheikh of Aldwadea.

3. The Beni Ahmar.

To the second class belong:—

1. Abd-Arrahman Omar, Chiefsheikh of Hebron.

2. Muhammed Alasese.

3. Muhammed Shekha Hazenie.

4. Ismael Samahan.

5. Kasem Alahmed.

Both parties are deadly foes to each other.

The Christians are still powerful at Bethlehem; and at Jiben, near Armatheon, the Arabs of which place are believed to be the descendants of the Gibeonites; at Ram-Allah also the Christians are still powerful, and at Ayin, Arek, and Abood. Bibles have never been sent there.

Balad Nabi Samuel, near Jerusalem, is the ancient Zif mentioned in 1 Sam. King Saul died near Latroon, between Ramlah and Jerusalem.

My old friends, Rabbi Mendel, Solomon Sapira, Morenu Meyahes, and others, are dead. To-day came two Ashkenasim Jews, to whom I proclaimed the Gospel of Christ.

Amzalag, a Gibraltar Jew, a freemason, called on me; money is his god. When I knew him six years ago, at Acre, he wore no beard; but as a beard is considered among the Jews at Jerusalem a mark of piety, he now wears a very large one, and as he has some money, he is highly respected by them; for every Sabbath-day he invites not the poor, but the rich and learned rabbies to dinner; he is vain in the extreme, and calls himself the prince of the Jews. As I spoke to him always about Christ, and told him distinctly that the Talmud was a lie, and that he would go to hell, if he

did not believe, he was very angry, and said that he would forbid the Jews coming to me; however, Jews come to me every day. Several of them, however, display such an obstinacy and wildness in their arguments, that my health is worn out, and my mind grieved; they never were so wild as they are now; but still there are some who give much hope that they are not far from the kingdom of God, as is the case with Israel and Jacob, both of the Sephardim community; and it is remarkable, that I am mostly visited by the Sephardim, and but rarely by the Ashkenasim Jews.

Though Christianity is in a corrupt state at Jerusalem, and throughout all Palestine, still, several years ago, two Greeks, one called Saliba, the other Paniotes, died as martyrs for their faith at Jerusalem. A shame to those English and German Christians, who deny their faith for mere literary objects.

Paniotes, a Greek by birth, arrived here eight years ago, with a Turkish nobleman, Osman Effendi, who visited the mosque of Omar. Paniotes was his servant, and therefore accompanied him to the mosque. Osman Effendi undertook a journey to Damascus, with the intention of returning to Jerusalem, and therefore left Paniotes behind. The Pacha of Damascus arrived at Jerusalem. Paniotes was accused to him, as one who had profaned, by his entrance, the mosque of Omar. The Pacha promised Paniotes to adopt him as his own son, if he would save his life, by turning Mahomedan; but his endeavours were in vain. Paniotes was conducted to the Castle of David; his last words were, "Jesus is the Son of the living God," and then he was beheaded.

On the 4th of March, he thus writes:—

We left Cairo two months last Friday. Forty-six rabbies of the Spanish congregation visited us, to whom I proclaimed the Gospel of Christ.

Yesterday I received a letter from a gentleman from Europe, who thus writes to me:—"So persuaded am I of the impracticability of your effect-

ing your mission to Jerusalem, that I heartily regret you did not follow on, where the door was open," &c. At Jerusalem this letter reached me, where I am quietly settled, now in the time of war, and have openly made known my mission to the Turkish Government of Jerusalem. The Catholics are now quiet, and several of them attend my sermons. Omar Effendi, the chief of the noblemen, called on me, to whom I stated the object of my mission to the Jews. The rabbies have issued an excommunication, which has prevented the Jews from coming to me for four days, but I am now going to them.

Again, on the 7th of March, he writes:—

The Jews came last week in crowds, fifty or sixty every day; in some of them, I am confident, that the word of God has taken root; but some were so obstinate that I was quite exhausted, and wept from sorrow so much, that Lady Georgiana requested them to go away. They then left the room, but returned after a quarter of an hour, and begged pardon in the most humble manner, and argued with candour and meekness; but the rabbies being alarmed, went to the chief authorities of the Mussulmans, and accused me as a disturber. They were, however, sent away without obtaining their request, that I and Lady Georgiana should be banished from Jerusalem. We have now taken a house, and hope to stay for a considerable time. My health is in a very critical state, and I am unable for the present to make any extensive excursion. Lady Georgiana is remarkably well.

We regret to state that an attempt has been made on the life of Mr. Wolff, at Jerusalem, by administering poison to him, but providentially without success.

The following letter from Mr. Barker, British Consul in Egypt, to Henry Drummond, Esq., dated Alexandria, 23d June, communicates the pleasing intelligence of his recovery. We have as yet received no further particulars.

I hasten to relieve the anxiety, on account of the health of our excellent friend Wolff, which my letter of the 15th inst. will have caused you and his numerous friends in England. I have much pleasure in announcing his recovery from the effects of the poison, given him by a fanatical Greek: and am glad to find from a letter, which I have just received from him, dated the 3d inst., that he has come to the resolution of quitting Jerusalem. He says, he will leave for Nazareth and Saida on the 17th inst.; and gives me the hope of seeing him at Alexandria in October next.



REV. J. B. CARTWRIGHT'S VISIT TO  
THE CONTINENT.

ON the 13th of last month, the Rev. J. B. Cartwright returned from the Continent, where he had been engaged for three months in visiting the Missionary stations. The circumstance of his absence on this account was mentioned in our Number for July. He left London on the 16th of May at the request of the Committee, accompanied by the Rev. J. C. Reichardt, and proceeded immediately, by way of Rotterdam and Berlin, to Warsaw. The Committee were led to take this step without delay, in consequence of positive information that circumstances had occurred, in connexion with the Mission in Poland, which rendered an immediate investigation absolutely necessary. The result has been, we deeply regret to state, the entire separation from the Society of the three Jewish assistant missionaries, D. Goldenburg, S. Meyersohn, and C. Czarskier, on account of grossly immoral conduct. This circumstance, together with other afflictions of a providential nature in the persons, families, and work of the Missionaries, has been severely felt by them; but we have reason to believe, that these painful trials

have been much blessed in an increase of faith, humility, zeal, and love, to those other faithful labourers, who have by grace been enabled to continue steadfast. Mr. Cartwright states, as well from his own personal observation, as from the concurrent testimonies of Missionaries and others, that there is throughout Poland a very earnest inquiry amongst the Jews on the subject of Christianity, and a decidedly expressed desire to become possessed of, and acquainted with, the Sacred Scriptures.

After being necessarily detained some weeks in Poland, Mr. Cartwright proceeded (still accompanied by Mr. Reichardt) to visit the Missionaries, or other friends of the Society, at Königsberg, Dantzic, Thorn, Posen, Lissa, Breslau, Dresden, Halle, Frankfort-on-the-Maine, Offenbach, Cologne, Elberfeld, Dusselthal, Rotterdam, and Amsterdam. His report is now under the consideration of the Committee, and some further particulars will probably be given in a future number.



DOMESTIC.

ANNIVERSARIES OF ASSOCIATIONS.

*Berkshire.*

The second Anniversary Meeting of the *Berkshire Auxiliary* was held in the Town Hall, Reading, on Tuesday, March 10. The Chair was taken by Sir C. S. Hunter, Bart.; and the several Resolutions were moved and seconded by the Rev. T. F. Moon and J. C. Reichardt; R. B. Fisher and M. Boswell; C. F. Blackstone and C. S. Bird; — Welford and W. Hopkins; G. Hulme and W. Marsh. Collection at the door £28 15s. 6d.

The Anniversary Meeting of the *Wantage Auxiliary Society*, was held March 11. Rev. G. Knight in the Chair. Rev. M. Butt read the Report. Resolutions were moved and seconded by the Rev. H. Stevens, and J. C. Reichardt; J. Pridham and Sam. Paynter; — York and Birch; — Edmead and W. Marsh. Collection £8 11s. 8d.

There was likewise a Sale of Ladies' Work at *Wantage*, under the superintendance of the Ladies connected with the As-

sociation, the proceeds of which amounted to £30. In the evening the Rev. W. Marsh preached at *Aston Tirrold*. Coll. £7. 1s. 8½d.

*Oxfordshire.*

The second Anniversary of the *Oxfordshire Auxiliary Society* was held at *Oxford*, on Thursday, March 12. J. H. Tilson, Esq., of Watlington Park, in the Chair. The Report was read by the Rev. H. B. Bulteel, M. A., Fellow of Exeter College, one of the Secretaries. Resolutions were proposed and seconded by the Rev. Dr. Wilson and Rev. Hugh McNeile; Rev. J. C. Reichardt and J. D. Macbride, Esq., D. C. L., Principal of Magdalen Hall; Rev. — Langley, of Wallingford, and Rev. — Hopkins, of Mirfield; Rev. R. W. Sibthorpe, Fellow of Magdalen College, and Rev. — Langford, of Crowmarsh; Rev. W. Marsh, of Colchester, and Sir Joseph Lock. Coll. £26.

*Warwickshire.*

Sermons were preached on behalf of the *Birmingham Auxiliary Society*, on Sunday, April 5th, by the Rev. J. B. Cartwright. In the morning at *Yardley* (Worcestershire), Rev. G. Gwyther, Vicar. Collection £3. 13s. 9½d. In the afternoon at *Rowley Regis* (Staffordshire), Rev. G. Barrs, Minister. Coll. £7. 10s. And in the evening at Christ Church, *Birmingham*, Rev. George Hodson, Minister. Coll. £16. 14s. 6d. On Monday evening, a meeting of the collectors and other friends of the cause was held in St. Mary's Sunday School Room; and on Tuesday morning, April 7th, the Annual Meeting of the *Birmingham Auxiliary Society* was held at the Royal Hotel. The Rev. Archdeacon Spooner in the Chair. The Report having been read by the Rev. E. Palmer, Resolutions were moved and seconded by the Rev. Messrs. Thos. Moseley, Rector of St. Martin's, and W. Clark, Vicar of Haslingfield, Cambridgeshire; John Garbett and S. F. Morgan; J. B. Cartwright and Sam. Lowe; Thos. Nunn and Edwd. Palmer; C. Woolley, of Derby, and T. P. Wright; Geo. Hodson and Thos. Burrow. Collection at the doors £8. 15s. 3d.

On Wednesday evening a Sermon was preached at St. Mary's Chapel, Rev. Edw. Burn, Minister, by the Ven. Archdeacon Spooner. Coll. £8.

On Sunday afternoon, April 12th, a Sermon was preached at St. John's church, *Covestry*, by the Ven. Archdeacon Spooner. Coll. £22.

Also on Monday evening, the 13th, at *Rugby*, Rev. T. Mouttrie, Rector, by the Rev. J. B. Cartwright. Coll. £10. 15s. 2d.

On Sunday, April 26th, the Rev. J. B. Cartwright preached in the afternoon at *Atherston*, Rev. J. Allport, Minister. Coll. £7. 3s.

*Staffordshire.*

On Thursday evening, April 9th, the Rev. J. B. Cartwright preached at St. John's

church, *Wolverhampton*, Rev. Jos. Reed, Minister. Coll. £5. 0s. 6d.

And on Sunday, April 12th, in the morning and afternoon, at *West Bromwich*, Rev. C. Townsend, Minister. Coll. £13. 3s. 7d.

Also on Sunday, April 26th, in the morning, at *Tanworth*, Rev. F. Blick, Vicar. Coll. £15. 10s. And in the evening, at *Wilnecote*, Rev. — Lloyd, Minister. Coll. £4. 6s. 8d.

*Shropshire.*

On Friday evening, April 10th, a Sermon was preached by the Rev. J. B. Cartwright, at St. Chad's, *Shrewsbury*, Rev. J. E. Compson, Vicar. Coll. £13. 12s. 6½d.

*Middlesex.*

On Good Friday evening, April 17th, a Sermon was preached at the Episcopal Jews' Chapel, *Bethnal Green*, by the Hon. and Rev. Baptist Wm. Noel. Collection £20. 16s. 1½d.

And on Sunday evening, April 19th, by the Rev. J. B. Cartwright. Coll. £9. 6s.

*Hampshire.*

Two sermons were preached in aid of the Jewish cause, at Holy Rhoad Church, at *Southampton*, on Sunday, the 19th of July, by the Rev. J. H. Stewart, A. M. Collection £20. 0s. 6d.

The Annual Meeting of the *Southampton Auxiliary Society* was held at the Old Assembly Rooms, on Tuesday morning, the 22d, Sir George H. Rose, President, in the Chair. The Meeting having been opened with prayer, Resolutions were moved and seconded by the Rev. Dr. Wilson and Rev. Mr. Crabb; the Rev. C. S. Hawtrey and Rev. Mr. Davis; the Rev. Mr. Adkins and Rev. J. H. Stewart; — Lowther, Esq. and Sir Matthew Blakiston, Bart.

A Second Meeting was held in the evening, the Rev. Dr. Wilson in the Chair. It was very numerously attended, and was addressed by Dr. Wilson, the Rev. Messrs. Stewart, Hawtrey, and Crabb. Collection at meeting £10. 2s. 8½d.

On Sunday, the 26th, the Rev. C. S. Hawtrey pleaded the Jewish cause, without a Collection, in the Parish Church of *Binstead*, near Ryde, Isle of Wight, Rev. Mr. Hewitt, Minister; and on Tuesday, the 28th, he met some Ladies at *Ryde*, when a *Ladies' Association* was formed, of which the Rev. — Griffiths, Minister of St. James's Chapel, was appointed President; Mrs. Bennett, of Apsley House, Treasurer; and Mrs. Percival, Secretary.

NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, Sept. 6.

Subject,

JOSHUA A TYPE OF MESSIAH.—Josh. i. 1, 2.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

The Half-note, Anonymous, Aug. 15, for £100., has been received.—For want of room we are obliged to postpone the other Contributions to the London Society, and our Notices to Correspondents, until next month

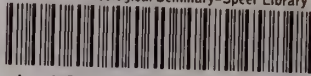


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